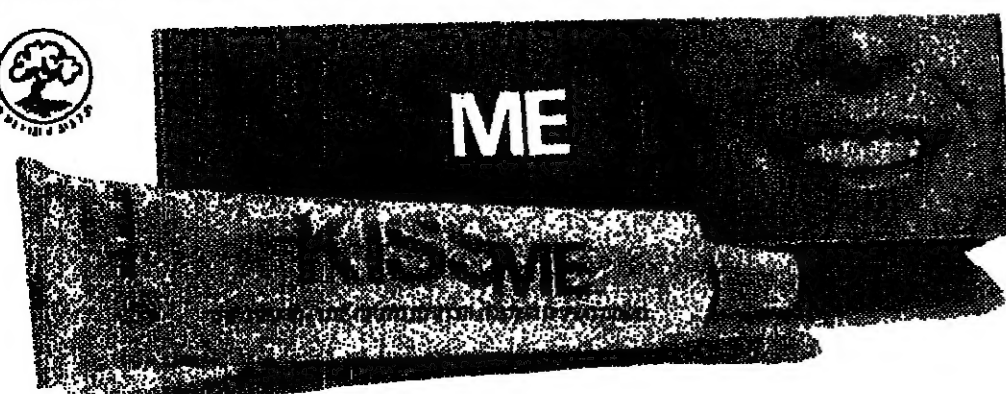




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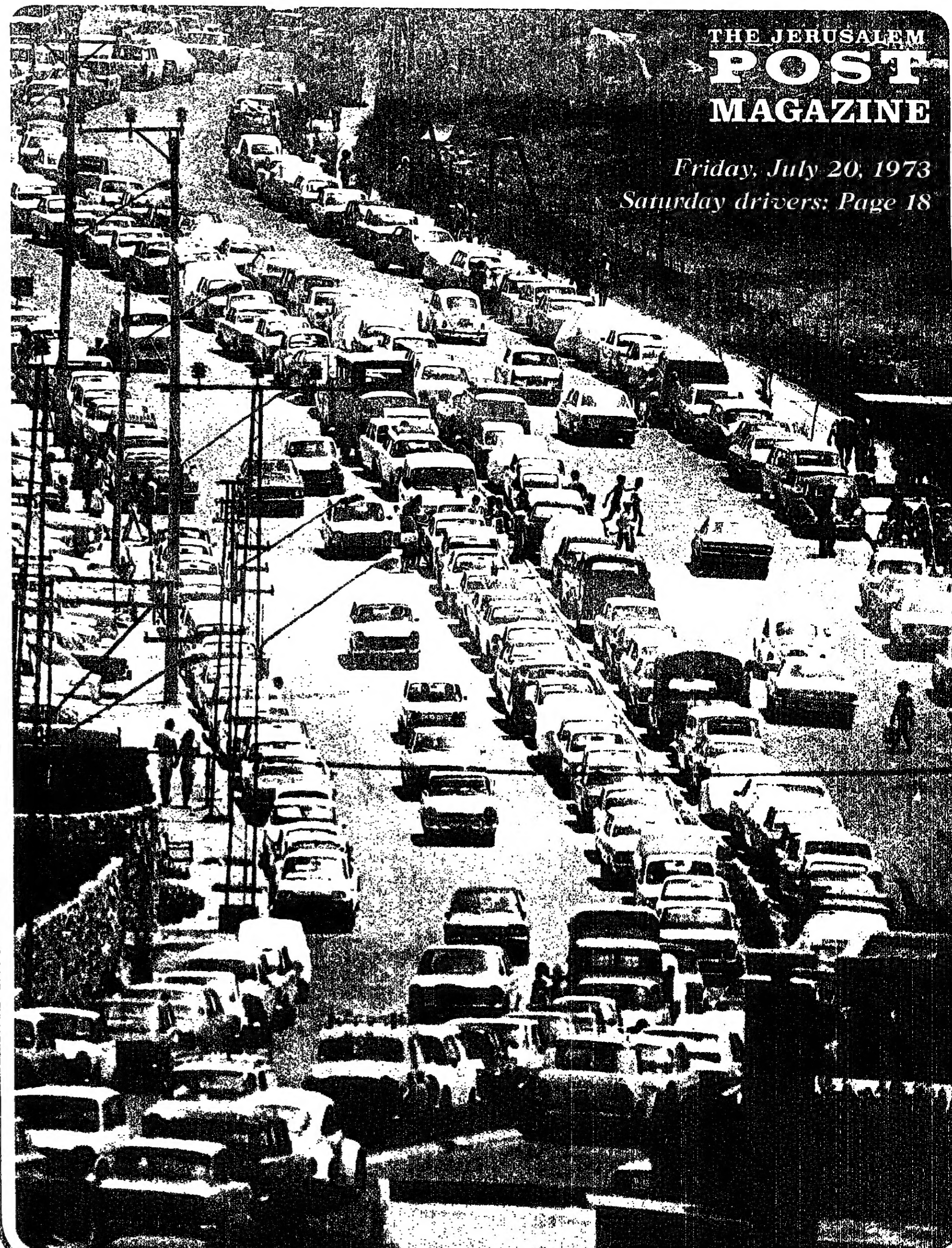


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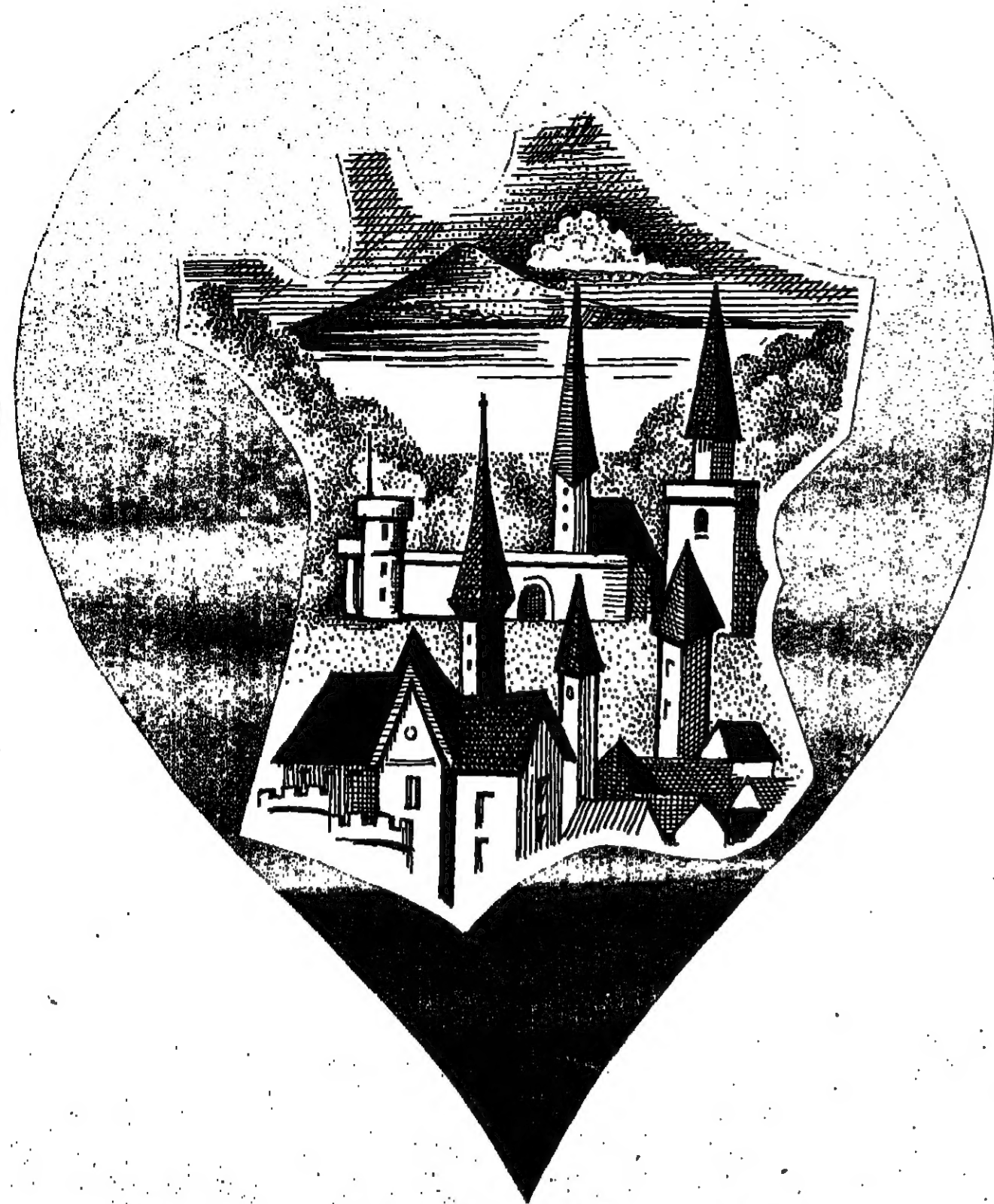
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THE JERUSALEM
POST
MAGAZINE

Friday, July 20, 1973
Saturday drivers: Page 18

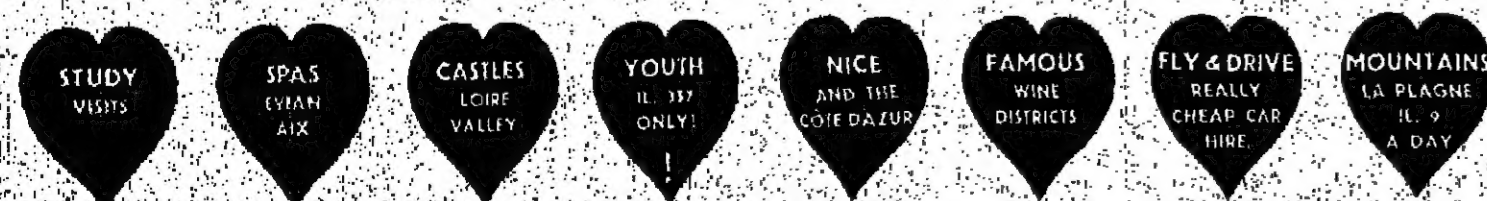


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AIR FRANCE

THE JERUSALEM POST MAGAZINE

In this issue

Cover picture: the road along the sea-front at Herzliya on a Saturday morning. (Rubinger). More pictures on Saturday driving, pages 18-19.

Daniel Gottlieb reports from Washington, D.C. on the impact of the Watergate disclosures on President Nixon's authority in the handling of America's Middle East policy.

Lea Ben Dor's parliamentary report focuses on the role of Israeli women and ex-army officers in politics.

Haifa has become an invalid, says Ya'acov Ardon in this week's portrait of an Israeli city.

Page

Yitzhak Oked takes a peek at the "watermelon mob" charged with running the protection racket at Tel Aviv's Hahikvah Quarter Market.

How sick are Israel's Sick Funds? Macabes Dean offers a diagnosis, and suggests some cures.

Book reviews include studies of Israel's "crisis of identity" and of Kenneth Kaunda's political dilemma, as well as a report on Katia Mann, the late Thomas Mann's widow, at 90.

Saturday drivers — especially to the beach — a picture story.

Page

Martha Metsels gives tips on "doing it yourself." Rochelle Furstenberg examines the progress of the comprehensive school, Dr. Dov tells all about cataracts, and Hadassah Bat Haim borrows her neighbour's bathtubs.

Meir Ronnen on art and erotica, and Gallery Guide.

Music review/Tora and Flora.

Theatre review.

TV and radio reviews, and Jordan TV programmes.

Ephraim Kishon tries to park a car in New York, with painful consequences.

Page

21

27

28

29

30

31

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The erosion of the President's authority following the Watergate disclosures may have serious repercussions on U.S. foreign policy.

AS THE GORDIAN knot of Watergate draws tighter on the issue of presidential responsibility, the White House grip on foreign policy becomes weaker. Unchecked, this development could spell trouble for Israel and other U.S. friends overseas.

With rare exceptions, it is White House power that has forged and sustained America's internationalist stance ever since the days of Franklin D. Roosevelt.

President Nixon maintained his usual front of diplomacy in the face of last week's Gallup Poll — which showed 71 per cent of Americans believing he had some knowledge of the Watergate break-in or cover-up — and the Senate investigating committee's dogged pursuit of his personal papers. Mr. Nixon evidently felt it necessary to receive West German Foreign Minister Walter Scheel just before entering hospital with viral pneumonia.

Behind the facade, however, are telltale signs of Congressional erosion of White House foreign policy authority: i.e., the achievement of a termination date (August 15) for U.S. bombing in Cambodia, the Senate Foreign Relations Committee's rejection of Mr. Nixon's nominee to head the State Department's Far East bureau (because of his support of U.S. policy in Indochina), and growing sentiment in the House of Representatives for U.S. troop cuts in Europe.

None of these developments within the past two weeks is without precedent or without an explanation which would write off the effects of Watergate on Mr. Nixon's control over foreign policy. Vietnam certainly aroused Congress to the dangers of too much secrecy and presidential discretion in foreign involvements. Congress had been trying for more than a year to cut off funds for military operations in Indochina before Mr. Nixon finally obtained North Vietnam's signature on a peace agreement.

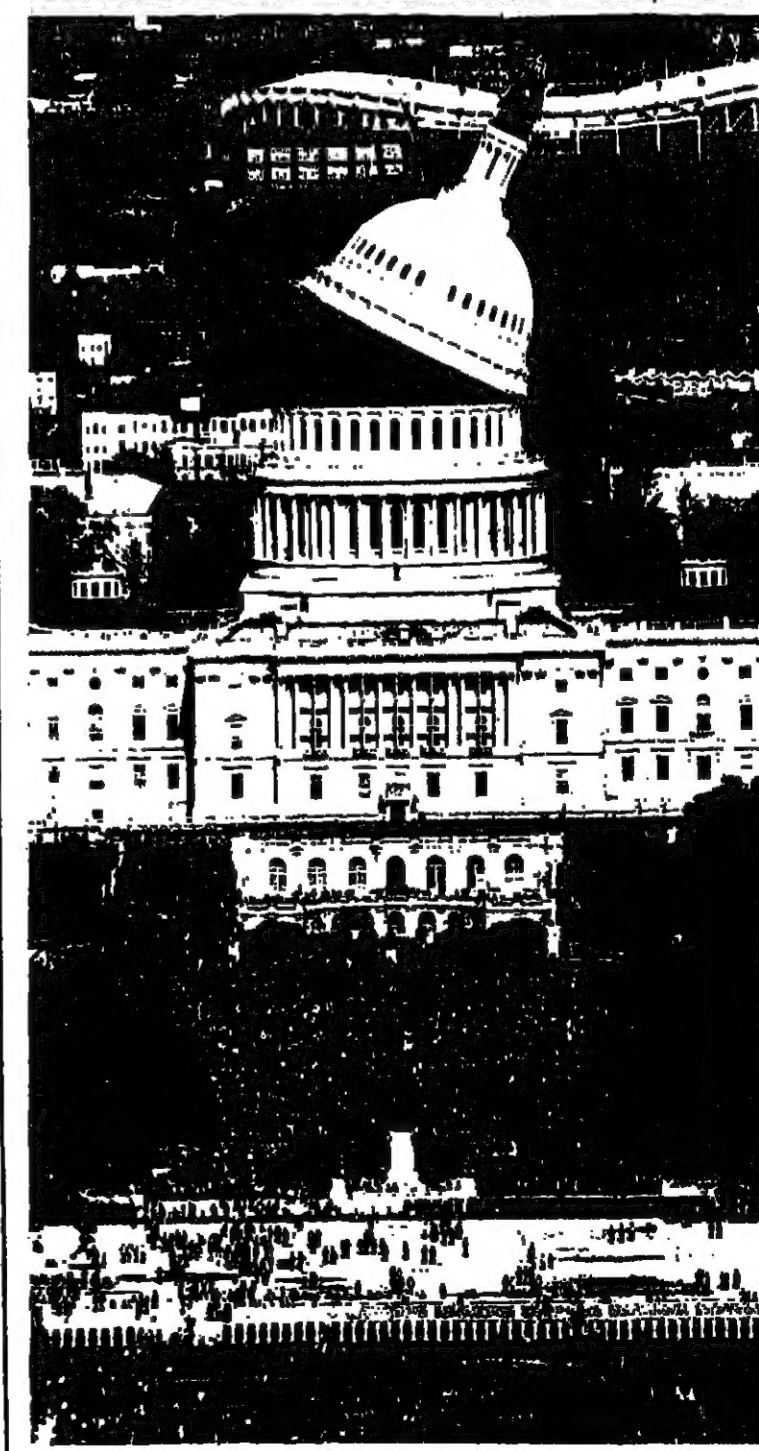
Finally, to keep matters in perspective, neither the bombing in Cambodia nor disagreement over Indochina, for the maintenance of the status quo on U.S. troop strength in Europe, is the kind of issue on which the Nixon "structure of peace" is likely to rise or crumble.

But the exhilaration at defeating the White House which has arisen in some quarters of Congress may easily produce irresponsible action if the usual counter-force of presidential advocacy is further debilitated by Watergate.

Consider U.S. policy in the Middle East, for instance. The basic commitment to Israel — recognition — was an exercise of presidential authority. Politically, President Truman had tacit consensus

for the action, probably derived from America's feeling of guilt for not having acted sooner to help save Jews from the Nazi terror; the natural American sympathy for the underdog in the 1947 war; and the popular conception, at the time, of the unimportance of the Levant.

CONGRESS BLOWS ITS TOP OVER WATERGATE



Daniel Gottlieb

dential discretion in allowing tax exemption for financial contributions from the American Jewish community.

Only under President Nixon has U.S. policy shifted to strong, open support for Israel militarily and economically with explicit Congressional approval in the form of major financial commitments.

But it is useful to remember that aid to Israel was wrapped in the cloak of the Nixon doctrine. Israel was the purest example of the non-involvement of U.S. ground forces. Even the sale of Phantoms was justified by Washington on the grounds that the Soviet Union had arms and military personnel in Egypt, and was conniving at the violation of the Suez cease-fire accord.

Today, as usual, the perception of U.S. interests vis-a-vis the Arabs and Israel is being shaped by many voices. But the strong voice of the President is missing, temporarily at least, from the chorus. In Mr. Nixon's silence, Senator J. William Fulbright's warnings of war by proxy in the Persian Gulf, dire oil company pronouncements about a fuel shortage, and King Faisal's threat to hold back oil production ring louder than usual.

The issue of assured oil supplies from the Persian Gulf versus U.S. support from Israel is far from being resolved. If petrol shortages, whether invented or real, continue, the consensus for all-out support for Israel could easily weaken in the absence of a countervailing statement of policy from 1600 Pennsylvania Avenue.

ONE ALREADY begins to detect some public drawback of White House support on the issue of Soviet emigration. Nothing has been said publicly, but syndicated columnists Evans and Novak, who have frequently anticipated White House policy shifts in the past, reported last week that President Nixon had given "an oblique but unmistakable warning" to American Jews not to jeopardize détente with the Soviet Union.

The warning, reportedly given

to Congressional leaders of both parties on June 22, during the Brezhnev visit, related to the Jackson Amendment designed to deny the Soviet Union trade benefits so long as it maintains restrictions on emigration. While Congressional aides allied with the Jackson forces tend to discount the warning, the columnists' report that the President said the U.S. could not make its policy hostage to any one group, might be the unveiling of a typical Nixon strategy for fighting what appears to be a losing battle — take someone down with you by blaming him for the defeat.

THE TRADE BILL, with the most-favoured-nation tariff treatment and government export credits for the Soviet Union attached, is in trouble without the Jackson Amendment. Not the least of them is organized labour's opposition, and the ailing back of the Chairman of the House Ways and Means Committee, Mr. Wilbur Mills. Labour wants to protect jobs and Mr. Mills, whose expertise and leadership in complex tax and trade legislation is essential for the Bill's passage, has been in and out of the crucial committee drafting process in which the varied interests must be horse-traded.

One might be tempted to regard the Jackson forces as invincible, with about 80 votes lined up in the Senate, and the House climbing close to 300. But if the Trade Bill is rushed through the House before the summer recess early next month, the chances of a back-room deal and surprise votes with members absent is increased.

The Trade Bill, presented as a key element to détente with the Soviet Union and the salvation of the dollar, might become a steamroller over the Jackson Amendment as drawn.

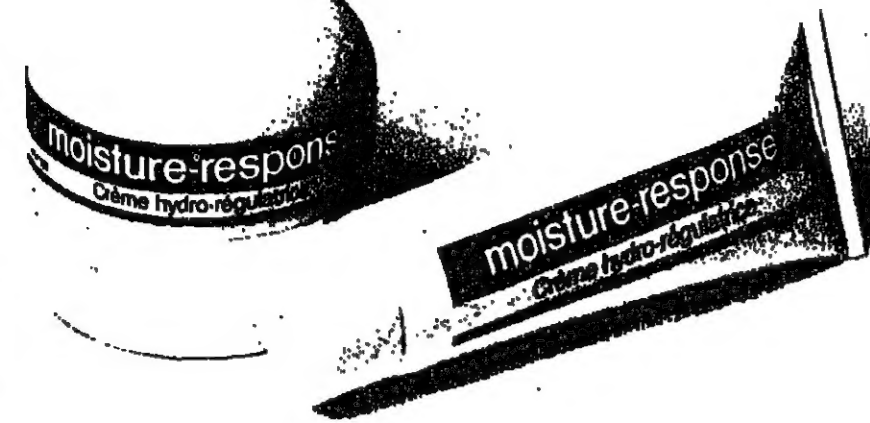
Prior to the Brezhnev visit and the closing of the circle of defence around the President against the Watergate investigation, there was speculation that, while opposing the Jackson amendment, Mr. Nixon was quite willing to make use of it as a bargaining chip with the Soviets.

Having made the Trade Bill a keystone of détente, however, Mr. Nixon must win its passage if he is not to become completely hostage to Congress on foreign policy. The length to which the Administration goes in sacrificing the principle of free emigration for promoting détente and a U.S. trade surplus could be a key indication to the impact of Watergate on the President's ability to deliver on foreign policy pledges.

This time it is Soviet interests that are at stake. Next time, it could be Israel's.

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DAY OF THE GENERALS

IF ALL THE people who have been talking about going into the Knesset during the past week were to get in, a good many of the present members would have to stay out. Not that that would be a disaster.

All over the world some people make life-long professions of being members of Parliament, but in a small, 120-seat House the result can be fatal for growth, change and development. It may be something to do with the tradition that a rabbi is entitled to grow old and die in office and that it is boorish ingratitude to suggest that he should retire even in his late seventies. The present Mapam leadership, for instance, has been in office for over half a century.

Now the women in the Labour Party have demanded and received 25 per cent representation in the Histadrut, together with assured representation for members of Oriental origin and the young, of either sex and any origin; they have been followed by the Arab women, who also want representation. So someone will have to go. At a recent Labour Party caucus meeting Mrs. Meir admitted that when she goes abroad nowadays she avoids any mention of the status of women in Israel, because it has sunk so low, at least in percentages. She disapproves vehemently of reserved places for women, as though they were some alien species, but agrees this has become necessary to change the current situation.

There are eight women in the present Knesset, and there have never been more than 11, which works out at 9 per cent. In the parliaments of the Scandinavian countries there are about twice as many. Canada, on the other hand, has one woman in a House of 284 members. In the year of Women's Lib it's not much, but perhaps the women have something better to do.

Esther Horlitz, the only woman ambassador we have had apart from Mrs. Meir, has resigned her present government job in the expectation of going into the Knesset on the Labour list. Her long service in the Foreign Ministry should also entitle her to a seat on the 19-man Foreign Affairs Committee. And 19-man is right, for it has no woman member now, and apparently has never had one. Nor is there a woman on the pre-eminent Finance Committee, which is the heart that keeps the Knesset and the administration ticking. There are three former women teachers on the Education Committee, and three women on the Public Services Committee. Nobody suggests women should vote for women, or people with red hair for others like them. But when a price freeze is discussed long after prices have gone up, a body of women who do the family shopping might inject some realism into the debate.

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Aluf Sharon was well within his rights to resign a few months early in order to make it legally possible for him to stand for the Knesset. He could have done without the renewed spate of noli complaints, for these convey the unfortunate impression that he only decided on a political career when a price freeze was discussed long after prices have gone up, a body of women who do the family shopping might inject some realism into the debate.

THEN THERE were the generals. On his return from abroad last night Mr. Lyova Eliav (Labour) lost no time saying at the airport that if all the generals went into politics we should "become like the South American countries," presumably because many of these suffer from periodical military coups. This is absurd, for the South American generals carry out their coups while they are still in the army and can call up soldiers to surround presidential palaces and arrest governments. Even the most popular of former generals cannot expect to do that; and unless he makes a success of civilian politics, a year or two is enough for army personnel to change and for him to be forgotten. Chief of Staff Eliazar said on Wednesday that senior officers are retired young (in their late forties at the latest) because that is considered best for the army. We have no right to close the doors to senior public positions to these men who have been in the public service all their lives. It would also be an irresponsible waste of manpower.

Uri Avnery (Radical) presented a fanciful version of Aluf (Res.) Sharon's military career, including the charge that Sharon had been kept in the army four years ago so he should not go out and join Gahal, and was now being discarded — and again because he favoured Gahal. For anybody who may have forgotten, Aluf Sharon battled noisily for his right to another command four years ago, when he was shifted to a technical branch and — very exceptionally for an army man — allowed much of the argument to leak into an obliging press. He got his command — though Chief of Staff Bar-Lev made no secret of the fact that he had opposed it — because Defence Minister Dayan considered Aluf Sharon an exceptionally able field commander. Mr. Avnery said that Sharon had been turned out to prevent him reaching the seniority of those eligible to become chief of staff. Again absurd, because the Defence Minister would have the simpler method of making a different appointment. In fact, Aluf Tal was made deputy Chief of Staff quite recently, perhaps to indicate publicly that a provisional choice had been made. Avnery's proposal that the Knesset should have more say in army appointments was unconvincing. Consider the technical difficulties when the Aguda's turn to appoint a chief of staff came around or the general anxiety when it was a hard-lining Rakhman.

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Esther Horlitz, first woman on the Foreign Affairs Committee? (Right), General Sharon: charges and counter-charges.

the highly glamorous air force commander, took the same leap into politics some years back and must have been puzzled a little while later to discover that he had been given a bloody nose and forced out of the party by Herut leader Menahem Begin. At least, superficially, Weizman is the more easy-going of the two men, the one less likely to tread on the sensitive toes of a veteran political leader. Rightly foreseeing more trouble of the same kind, the two generals are making it a condition, informally, of course, that Gahal should widen its base and take in the small anti-Labour parties. Mr. Begin is likely to fight tooth and nail against taking back Mr. Shmuel Tamir, who broke away from Gahal (after an attempt to oust Mr. Begin) to form the Free Centre; the State Party, successor to Rafi and Mr. Ben-Gurion's break-away group, might be willing to join, but their support came essentially from opposition Labour voters, who have no particular reason to give their votes to Gahal; and the Independent Liberals broke away from the other Liberals when these voted to join Herut in the Gahal bloc. They like being consulted and canvassed for their support, but their bird in the hand is a safe place in the Cabinet, in exchange for supporting a party with which they are basically in agreement. What can the generals offer them? That they will get their Cabinet seat back if the new grouping ever gets a majority? Nevertheless, one should wish the new group luck. If the two generals carry their point and get Mr. Tamir back into the fold that will make more oratory and charisma at the top of the party than joint ideology. Yet it is a lot more rational to try to build up a party on a broad basis than to chop it into narrow splinters divided by headline ideologies. Besides, Gahal has lost its impetus as an opposition. In the short view this may save Finance Minister Sapir trouble, over money issues, but in the long run it could cause the Labour Party to disintegrate for lack of an opposition against which to close its ranks. The generals may not know it, but they have arrived in the nick of time to save Labour, democracy, what you will, Israel as we have known it for 25 years.

TO SAY nothing of Rabbi Meir Kahane. Mr. Kahane has been quoted in the U.S. as saying he

had instructed supporters to place a bomb in the Iraqi Embassy in Washington "to help the Jews." If he got into the Knesset, rule that he should be sentenced to a prison sentence. This is not quite correct. If proceedings against him were still under way when (and if) he was set free, "a member can serve elected, they would be stopped while in jail or abroad."

until his peers decided whether he should enjoy immunity or not, and it does not seem likely that a majority in the Knesset would rule that he should. If sentence were already passed, however, he would not be much helped by his election, for according to a Knesset source, "a member can serve elected, they would be stopped while in jail or abroad."

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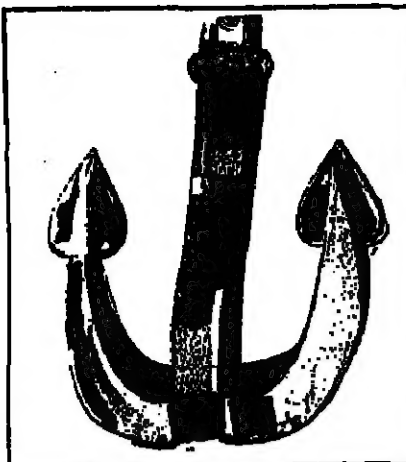
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مركز من الأخبار



HAIFA'S SUBTLE MALAISE

Photographs by Rachel Hirsch

HAIFA HAS become an invalid. Israel's second city in area (it is larger than Tel Aviv), third in population, is limping towards the end of the century racked by infirmities and pains, the result of faulty town planning ever since it began to grow to city size in the twenties. Nature has been generous to Haifa. The sky and the earth, the curving coast, the blue sea, the mountain and the wide horizon have gathered there in a rare grace that cries out for the compliment of inspired town planning.

The view from the top of Mt. Carmel over city, port and bay and across to the Plain of Zebulun and the hills of Galilee is breathtaking. It is when one turns around to look at Haifa's face closely that the wrinkles and scars stare back in sadness. The radiance and promise of two decades ago have fallen victim to the cheap cosmetics, the often clumsy surgery of incompetent town planners.

Haifa's city fathers have for the past 25 years tried hard to give their town urban dignity and personality. The population has grown from 150,000 in 1947 to its present 230,000. It has been enriched by a fine theatre building, a fast-growing university. The Technion will turn 50 this year endowed with splendid facilities on a beautiful campus. The newly opened National Maritime Museum is one of which any city in the world might be proud. The new Mt. Carmel National Park is unique in the Middle East.

YET FOR MANY years, a subtle malaise has been part of Haifa's collective mood, hard to define, harder still to explain. What is cause and what effect? Geographers, urbanologists, sociologists, ecologists offer what they believe to be enlightening answers. But one fact stands out firm and indelible: Haifa has never had any far-sighted town planning, either before 1948 or after.

No space was spared for even a single, large public square such as you find in the centre of any old town. Not even for the smaller, intimate piazzas that give Mediterranean and other European towns, large and small, their engaging charm. The Central Carmel Square had that quality until the fifties. Its trees and patches of grass, open-air cafes, bookshops, gave it the leisurely air of a resort. In recent years it has become an overloaded road junction and shopping centre, cluttered with traffic lights, with a surfeit of asphalt, noise, fumes and delivery vans, and next to no parking space.

Downtown, the square in front of the central railway station (soon to be re-sited) is the only fairly large open space left. It is today an untidy but terminus with refreshment and cold-drink kiosks waiting to be turned into a public garden with lawns, trees, flowers and water fountain to relieve the stark ugliness of the neighbourhood.

After 50 years Haifa, with aspirations as a tourist town, still has no public garden where nature can be enjoyed. On the rare occasions when a garden is created, it is a small, isolated one.

Road. Within the city limits, Haifa has no space left for a proper park, a self-inflicted handicap it shares with many other towns in Israel. In all its more than 50,000 dunams — over a thousand more than Tel Aviv — no site and no money have been found by parsimonious city fathers for the sort of large park to be found in any well-planned town, old or new, on every continent. Gan Ha'em, near Central Carmel, is the only fair-sized park but it is enjoyable only on the small, flat section near the road. Further away, it slopes too steeply down a wadi for the comfort of the elderly and mothers with children. An open space in front of the Technion, erected in 1912, and still one of the few monumental buildings in the city, has looked grey and derelict for decades. The small green spaces and public gardens all over Haifa, however pretty and well tended, do not make up for the lack of a park, and life in the city is the worse for it.

THE HADAR HACARMEL section began to sprout on the bare rocks above the port in the twenties. Most of its founders came from the congested Jewish quarters in the small towns of Eastern Europe and the Middle East. They lacked the vision and civic pride that demanded large squares and parks. Only income counted. Small traders by occupation and disposition, they measured land bought from the Arabs or each other like cloth from the merchant's. This first planning failure has never been made good.

It was soon followed by one for which the British Colonial and War Offices must bear the blame. Indifferent to the needs of the indigenous population, in the late twenties they put the port in front of what was then as it still is today, the centre of the downtown business section. They thus barred access to what should have been the site of seaside amenities for the people, like bathing, boating and fishing. The only redress, however inadequate, would be the reclamation of land along the Bat Galim shore, a good way from the centre.

THE FAULT of the British planners was compounded by the mistakes, reportedly of Jewish business interests, on the dense building up of the new foreshore formed by reclaiming from the shallow water the area adjoining the port. Office buildings were put up along what was then Kingsway and today Derekh Ha'atama'ut and in the parallel Harbour Street, or Rehov Hanamul. The long-term consequences were disastrous: the port was deprived of vital hinterland, which had to be made good 20 years later at enormous expense and the fascinating spectacle of ships, typists, travellers and other craft was hidden for ever by two rows of buildings, to people at street level along Kingsway. Haifa was deprived of a sight that port towns the world over have preserved as something of endless interest to residents and visitors. Awareness of such mistakes should have prevented their repetition in the new sections of the growing city on Mt. Carmel. They were repeated because again the profit motive triumphed. It is true that some streets were built wider — though not wide enough, as we can now see. Again no promenades. Some gardens, yes, but no large parks. The people of Haifa owe the Society for the Protection of Nature and the National Parks Authority a debt of gratitude for saving from malignant urban growth the 80,000 dunams of the National Park, a priceless treasure for all of Israel, but most of all for Haifa.

HOW ONE OF the city's — and the country's — greatest treasures, Panorama Road, is being destroyed is an alarming chapter from the north side of this street and its extension, Kisch Avenue, you look down at it from a low-flying plane, on the arresting sight of the city and beyond. A by-law passed in the sixties by Mayor Abba Khoushy held construction on the north side of Panorama Road down to street level to retain the view for pedestrians and for people in cars and buses.

The erosion of this planning concept, inherited from a beauty-conscious city engineer of the Mandatory period, Lionel J. West, began in earnest after Khoushy's death. An influential contractor obtained approval, at local and district levels, for a tower hotel on the lower side of Panorama Road.

Another project for luxury residences in another high-rise structure, just off Central Carmel, was explained to the press as really "an improvement for the city," because it would replace the narrow, neglected, undeveloped section of Panorama Road by a wider one, and provide a large public terrace and observation platform all paid for by private capital.

For decades Panorama Road stagnated in its almost pristine underdevelopment. The city invested no money in it, because in the opinion of the elders, it was up to the rich owners of the expensive land there to develop it at their own cost, if necessary in return for some favours. When Abba Khoushy and his successor, Moshe Floman, saw Haifa's hotel construction lagging behind that in the rest of the country, they tried hard to attract investors by far-reaching concessions in return for "economic growth." By this they meant, outside the industrial sphere, mainly five-star hotels and high-rise residential buildings.

The city's leading contractors were quick to take advantage of this interpretation of progress, and managed to extract approval for a higher proportion of floor space on their Panorama Road sites than other owners of land there were allowed.

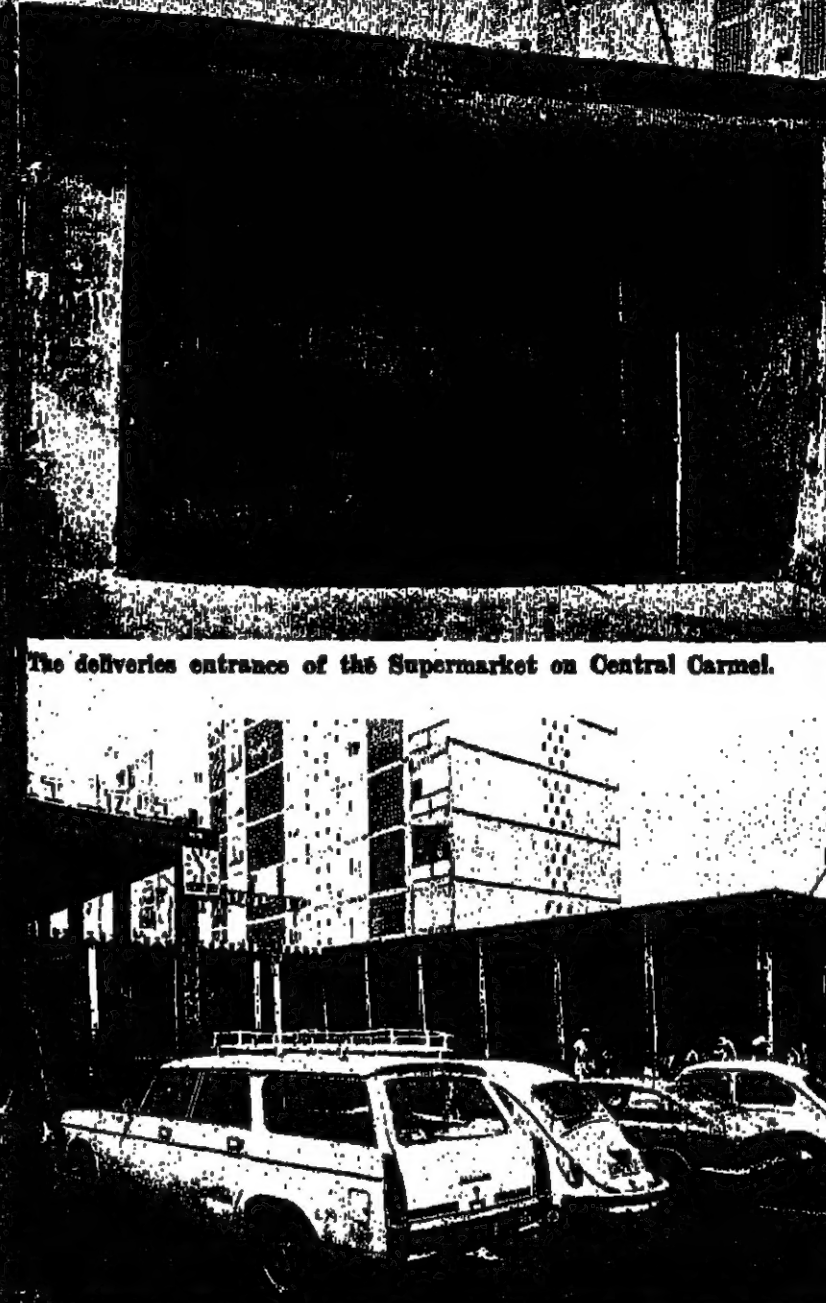
FOR THE PAST nine years, the Municipality has been working on a new "outline plan" for Haifa to replace the outdated one of the thirties. It has been prepared by a team of local architects in private practice. While the public has been kept in the dark about the details of



High-rise, high-density building delights only speculators but arouses resentment among the population.



(Above) "Container" city rising on the Eastern Carmel.



Central Carmel's once-quiet square. (Below) The auditorium lacks parking space.

the plan until today, suspicions were expressed in the City Council back in the mid-sixties that information about it had been leaked to contractors.

By a strange coincidence, the planning team included architects engaged by prominent contractors with substantial holdings on Panorama Road. By a no less strange coincidence, these plots were the only ones in the area on which the Municipality permitted a far higher density rate than that allowed by the outline plan — well over 100 per cent, compared with 42 per cent for other plots.

The State Comptroller, Dr. Nebenzahi, gave it as his opinion that it was most undesirable for the Municipality to employ private architects on the city plan, and to withhold information from other architects, contractors and investors. In response, Mayor Floman pleaded the need for employing "the best people available, and people familiar with local conditions."

The outline plan has still not been referred to the district town-planning committee. Yet for many years its members have been asked to approve, piecemeal, major building schemes that will permanently alter the character of entire areas and of the city as a whole. Even this patient and complacent body of 16 men was moved, in 1971, to say:

"It is to be regretted that there is still no comprehensive plan for the Central Carmel in the wider sense of the term. Its absence has rendered the work of the committee and the taking of decisions very difficult and has lengthened the period of its deliberations."

EVERYTHING THAT has gone under the name of town planning in Haifa during the past 25 years has been dominated by the strong, obstinate personality of the late Abba Khoushy. On taking office he quickly caused the competent, self-reliant city engineer, Lionel Watson, to resign and pushed his own ideas with unyielding results. He bequeathed the town such lasting assets as the Carmelit underground railway, the city theatre, the university, many little public gardens and Gan Ha'em. But he failed to plan for the needs of the motor-car age. The city is paying today for this failure by slowed movement, traffic jams and lack of parking space where it is most essential. Only after his death did work begin in earnest on a major scheme of new thoroughways and arteries.

When the city theatre was built, Mayor Khoushy promised parking space to go with it. Today, 11 years after opening night, the promise still remains to be fulfilled. At the new auditorium at the Rothschild Centre, to be opened soon, no parking space is yet in sight. What will happen when over 1,500 persons come to take their seats, or when between two performances, 5,000 are arriving and leaving, defies imagination.

As in many other towns, the Haifa city fathers regard high-rise residential buildings as a

visible index of urban progress. Towers allow more space between them for green areas, playgrounds and other public needs, Mayor Khoushy used to say. But in practice the result was higher density without the increased open space to match. The huge barracks-like Kupat Holim hospital in Ahusa, on Mt. Carmel, forced into a quiet residential neighbourhood, with several old-age homes next to it, will soon demand the sacrifice of trees and front gardens to widen the access streets for the flow of ambulances, service and passenger cars and taxis along most of Moriah Avenue. "If you live in a city, you cannot expect to live as if in a village," the Municipality men argue. What building density is compatible with a reasonably tolerable city life? The already overloaded Central Carmel area will soon have to "absorb" the new auditorium, three more hotels (all in Panorama Road), residential towers with dozens of luxury flats whose inhabitants may also be presumed to own cars.

THE HAIFA urbanologist, Dr. Emmanuel Sharon, has warned the district town-planning committee and a few interested people that where the infrastructure does not grow in step with population density, the results will be traffic chaos, damage to businesses because of parking difficulties, soaring land prices, and a debasement of the quality of life.

Long before the "container" principle brought new prosperity to shipping, it was applied to the housing of humans, first the office workers in New York's skyscrapers, now to the occupants of residential housing everywhere. Haifa contractors have adopted the principle with vigour with the zealous support of the Municipality, which "earns" more per square metre from service charges the more floors there are in a building. The contractors earn more on towers. But the quality of life deteriorates.

In Haifa, the catering trade is disconsolate at seeing tourists pass by or hurry through, spending few nights and little foreign currency. The city elders believe that more five-star hotels will attract and hold them. But experts warn that there is little more for visitors to do than look at the view, especially in the evenings. What is needed, they say, are five-star toilets in public places and in restaurants, more entertainment and street lighting on Mt. Carmel, more of the cleanliness that was such a feature of Haifa in Abba Khoushy's time.

IS THE MUNICIPALITY alone to blame for the fading of Haifa's beauty? The impression is strong that under the long, paternal leadership of Mayor Khoushy the public became passive, even apathetic, towards city affairs. People only complain when something affects them personally; if it is happening only a block away, they seem to be quite indifferent.

In this state of affairs most Haifaites appear to have greeted

On Wednesday, Labour Minister Yosef Almogi announced that he would run for Mayor of Haifa in the coming municipal elections.

The grave problems he will encounter if he is elected to the leadership of Israel's great port city are discussed by Ya'acov Ardon.



with relief the announcement, on Wednesday, by Labour Minister Yosef Almogi, a "native son" that he would be the Alignment's candidate for mayor in October. Despite his self-admitted lack of municipal experience, Almogi the mayor may be expected to work hard to pull Haifa out of the slough of vulgar town-planning, malaise, and complacency.

THE PATERNALISTIC regime goes some way to explain why Haifa grew much faster in the first half of this century than in the second. In 1900 it was still a large Arab fishing village of a few thousand inhabitants, the most active of them the German Templars who settled in the country for religious motives a century ago. The British deported them to Australia for their strong pro-Nazi sympathies in 1939, and they did not try to return.

In the 1940s, the Jewish population slightly outnumbered the Arabs (75,000 to 70,000), but the mayor was still a Moslem, the highly respected Hassan Shukri, after whom the street in front of City Hall is named. When the Arab forces local and Iraqi in a grim two-day battle in April, 1948, most Arabs chose to leave. Their leaders persuaded them that they would soon return behind their victorious armies to recover their own property and seize that of the Jewish population.

This writer saw and heard the loudspeaker cars broadcasting the message of Mayor Shabtai Levy and Labour Council secretary Abba Khoushy, urging the Arabs to stay put, and a promising them safety. Only a few thousand remained, and lived to realize the wisdom of their decision. Through the scheme for the reunion of families from the neighbouring countries, a high birthrate, and prosperity, their number has risen to 24,000.

IT HAS BEEN suggested that Haifa's image as a "red" labour town discouraged private investment capital. It is true that 80 per cent of the population are today members of the Histadrut, that Haifa has the country's largest Labour Party branch and the most active Labour Council. All are the legacies of Abba Khoushy's organizing zeal and ambition in his Labour Council days. After he moved into City Hall in January, 1961, following the sweeping electoral victory he had prepared, he governed the Municipality with a strong hand, tolerating no rival and no effective opposition.

He and his successor in the Labour Council, Yosef Almogi, pioneered many of the social benefits in Israel's collective labour contracts. It is conceivable that the city's image may have deterred private, and perhaps even Histadrut, enterprise from investing in Haifa, although the present secretary, Eliezer Molkai, argues that a strong council serves the interests of the employers as well. What Haifa needs today is not just a new image, but a new deal. The image will then change by itself.



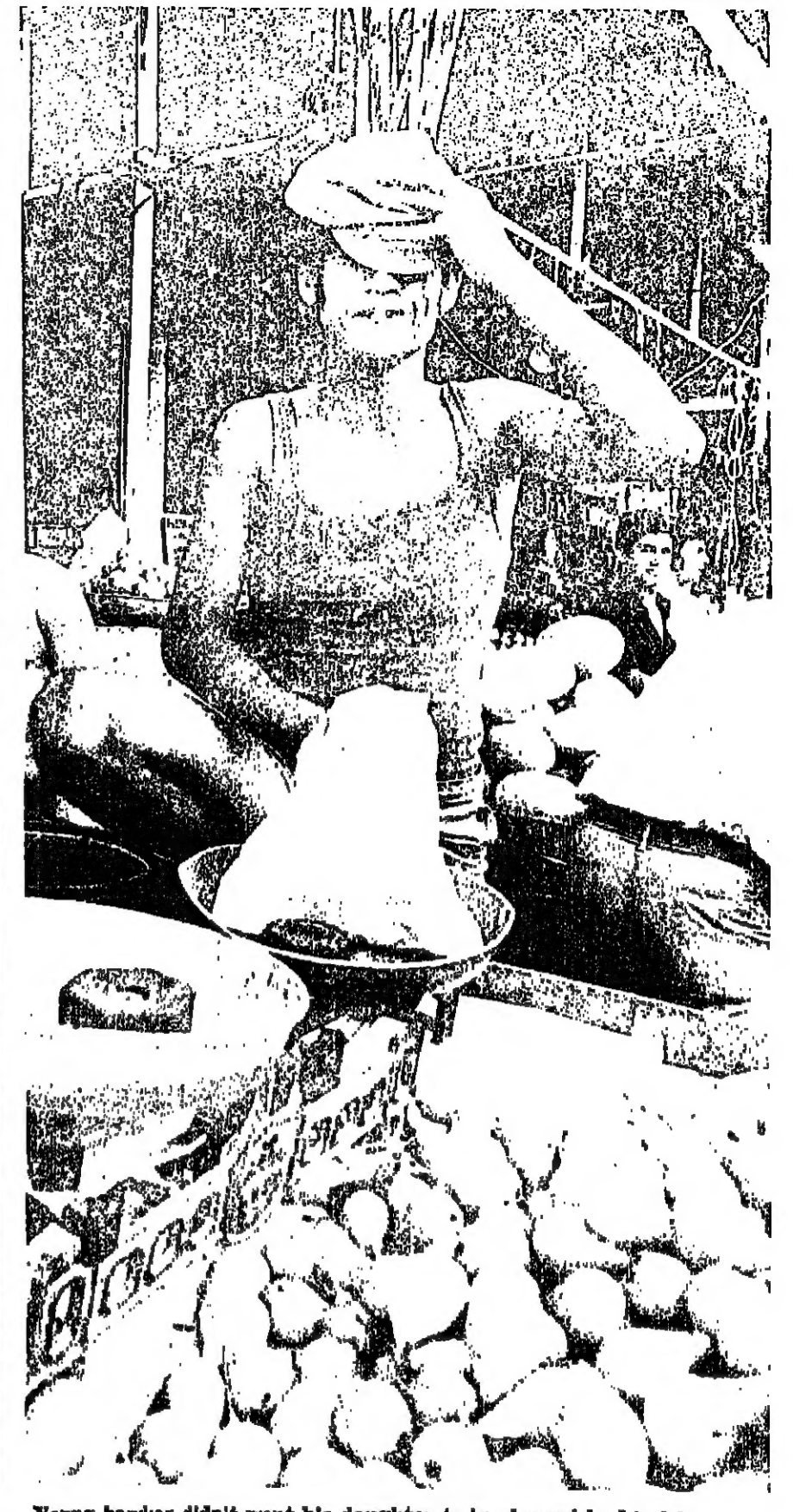
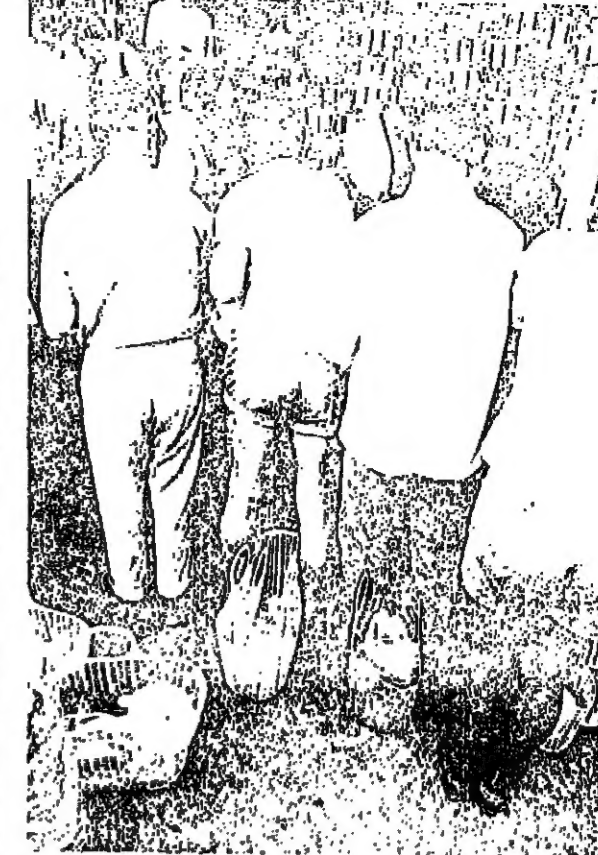
Colourful types at the Hatikva Market.



The Hadad brothers were demanding higher fees from watermelon stalls like this.



Parsley seller needed neither booth nor "protection." Shoppers seemed unaware of the racket.



Young hawkers didn't want his daughter to be shamed by his job.

THE WATERMELON MOB

Yitzhak Oked

Photographs by Bar-Tal

THE COMPLICATED story behind charges of running a protection racket being levelled by the police against the Hadad brothers has all the ingredients of a class B movie, set not in the American underworld of the 'twenties, but in Tel Aviv in 1973.

The scene is the Hatikva Quarter Market, a smaller — and some claim, cheaper and better — version of the well-known Carmel Market. Some of the hawkers and stall-owners, it is alleged, are old lags or men who have clashed with the law. "If you want to be charitable, you could say that the Hatikva Market is a rehabilitation centre for people who are trying to make a fair living while turning over a new leaf, I was told by someone well acquainted with the area. Eliyahu Hadad, one of the three brothers involved in the present case, was a big man in the underworld some 20 years ago but his police record has been clean for the last ten years.

There are about one thousand stalls, shops and open stands in the Hatikva Market, some of them less than one square metre

in size. "Some of the stallholders regard this as a better investment than putting their money in the bank or buying shares," my informant said.

The market is patrolled by the police, but many stall-owners are agreed that without internal protection there would be chaos. "If the Hadad brothers did not exist, someone would have had to invent them," one man says.

ELIYAHU and Binyamin Hadad have been running what they call a nightwatchman service for many years. As their lawyer, Mr. Dror Macreen, explained at the preliminary hearing, the majority of the stalls are open and the owners have to leave their goods, sometimes to the value of IL1,000 or more, on the open stalls overnight. The Hadad brothers, he claimed, had given their customers good service at low rates, ranging from IL3 to IL5 per square metre of space occupied. Watermelon vendors have to pay more — as much as IL50-IL60 per week.

"Watermelons are easy to steal and we have to post extra guards

and therefore charge more," Binyamin Hadad told the court. "I don't think this can be called extortion," his lawyer added, "and I don't believe any other firm could do as good a job as my clients at such a low figure."

Two members of the General and Watchman Companies Association do not agree. Mr. Karmi, a nightwatchman, said that the Hadad brothers are trying to muscle in on the Hadads, their firm, explained in court. One way of getting into the business, he said, is to steal customers by proving that the existing service is not up to standard. It may or may not have been pure coincidence, he went on, that recently two poultry shops using the Hadads' firm had burned down on different nights. The Hadad family were convinced that the fires had been accidental and saw their livelihood being threatened. They mobilized all the able-bodied members of the clan, from grandparents down to youngsters, to guard the market at night and catch any more would-be arsonists.

The Hadad brothers testified records. "Our Association could find a company to take over the Hatikva Market job if the police asked us to and promised their cooperation," he says.

IN POINT of fact, this seems to be the crux of the present case. A number of the market traders have come to realize that the nightwatchman business is a paying proposition and are trying to muscle in on the Hadads, their lawyer explained in court. One way of getting into the business, he said, is to steal customers by proving that the existing service is not up to standard. It may or may not have been pure coincidence, he went on, that recently two poultry shops using the Hadads' firm had burned down on different nights. The Hadad family were convinced that the fires had been accidental and saw their livelihood being threatened. They mobilized all the able-bodied members of the clan, from grandparents down to youngsters, to guard the market at night and catch any more would-be arsonists.

BY THE TIME the Hadads got to the police station to report the incident, they found that the watermelon vendor had beaten them to it and had already lodged a complaint against them, alleging that the Hadads attacked and shot at him because he had refused to pay, what he termed, protection.

On the morning after the incident, four men were brought before Magistrate Nehemia Her — Eliyahu and Binyamin Hadad, their brother Rahamin, and Mashiah Puziyalov. The police prosecutor wanted them all to be remanded in custody while investigations were made, since the affair was regarded as a serious matter; but the magistrate accepted the brothers' version and ordered their release, only Puziyalov being held in custody.

TWO DAYS later, on Sunday, May 27, the brothers were re-arrested, but were brought before a different magistrate. New evidence was produced linking them with the shooting, and the police also showed the magistrate signed affidavits from a number of vendors asserting that protection money had been extorted from them. The affidavits were not made public, and the police stated that most vendors in the market were afraid to talk to them, probably as the result of intimidation by the Hadads over the weekend.

THIS TIME the magistrate accepted his and the police's version of the incident, and Puziyalov was released on bail. Rahamin Hadad was similarly released, because he had no police record, as was Zahava Hadad, Binyahu's wife, who is also implicated in the affray, so that she can look after their small children and the home.

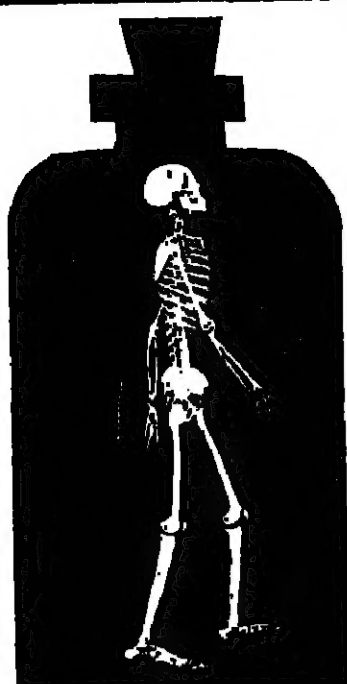
ELIYAHU and Binyamin, however, were remanded in custody, awaiting trial on charges — submitted to the District Court by the Tel Aviv District Attorney's office after a fortnight's investigation at the Hatikva Market — of running a "protection racket" under cover of a nightwatchman service and of threatening and causing damage to stores and booths. They and their siblings are also charged with shooting at Puziyalov and carrying firearms without a licence.

The trial is due in a couple of months' time, but Mr. Macreen has said that he intends to appeal to the High Court against the decision to hold his two clients in prison until then. Meanwhile, Mr. Aloni, Puziyalov's lawyer, and the police, have strongly denied the story being circulated by Hadad supporters that the watermelon vendor is possibly a police informer who is being "rehabilitated."

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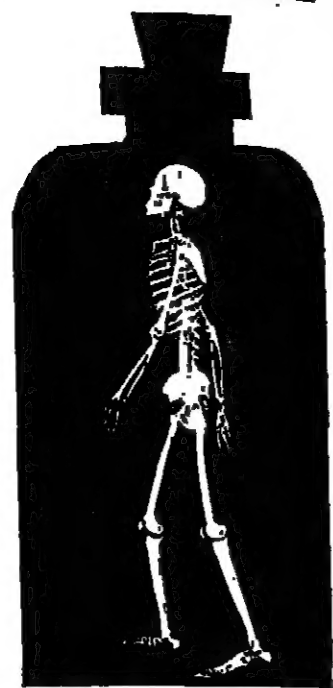
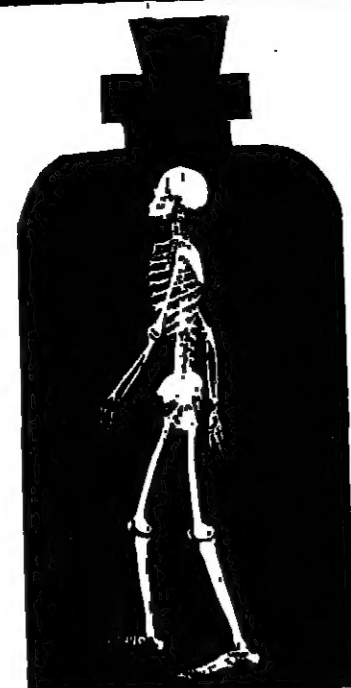
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THE SICKNESS OF THE SICK FUNDS

Macabee Dean



MOST ISRAELIS today, doctors and patients alike, believe that the country's medical services are sick, and that they need rapid and expert treatment, perhaps even a drastic operation. Otherwise, they are in danger of succumbing to some degenerative disease of old age or, worse still, to sudden collapse. Either would entail an embarrassing autopsy on a body which generally performs post mortems on others.

This sharp new look of misgiving being cast at the medical profession and its services is one of the startling effects of the month-long strike of Israel's 6,000 salaried physicians, a strike called primarily to obtain higher pay for themselves, not to provide better medical care for the population.

Whatever the shortcomings of our medical system — and these are not to be underestimated — it has to be granted that it is the doctors themselves who are largely responsible for the situation. Not only have they allowed it to develop, but they have so far taken no steps — other than vocal — to correct it.

The root of the trouble lies in the fact that although there are doctors in private practice, the overwhelming majority of Israel's physicians are employees, and that their employers are almost invariably people with little or no medical knowledge, people who have been selected for their positions either because of their political connections or because of their administrative ability — generally a combination of both. And, as is becoming increasingly common in the scientific world generally, the men with the expert, professional knowledge are content to leave the decisions on how to use that knowledge in the hands of laymen.

Obviously they will not allow purely medical decisions to be taken by the political appointees who run the service; but they do allow these men to under-take the medical administration, with very serious results on the efficiency of medical practice.

This was one of the main points made by the Prywes Committee headed by Professor Moshe Prywes, President of the University of the Negev, who had many years of experience at the Hebrew University Medical School. The committee called for the complete separation of politics and medicine.

But is this possible? While political ability is more often than not accompanied by administrative ability, there is a severe shortage in this country of physicians with administrative talents who are prepared to leave the actual practice of their profession for its administration. One great shortcoming of Israeli medical training is that there is not



"Medication pollution" — the crowded dispensary at a Kupat Holim clinic.



even a post-graduate course in medical administration at any of the universities.

THE LACK OF proper organization in our medical system was highlighted dramatically during the recent strike. During the protracted stoppage, the number of registered patients seeking the services of the primary physician — the family doctor or general practitioner — dropped to a mere 15 per cent of the normal figure. And complaints about inadequate or sub-standard attention were, according to one distinguished medical personality, far fewer than in normal times.

The explanation is simple: during the strike, the doctors made sure that every patient really needed help got it. Apart from any ethical considerations, they were perhaps not unmindful of the fact that one loud, justified complaint against the strikers would unleash the full force of public opinion against them.

To get back to the almost unbelievable fact that 85 per cent of the people who usually call on the doctor during a month were able to get along without him —

"Israelis suffer from a bad case of 'excessive medication pollution'." Professor M. Lurie, of Ichilov Hospital, told the Israeli Society of Internal Medicine recently.

Other doctors revealed that about seven per cent of the beds in the country's internal medicine wards are occupied by patients recovering from the side effects of drugs.

We are very proud of our system of socialized medicine, but might it not work more economically, in terms of both manpower and money, if superfluous visits were discouraged by the charging of a small sum for a visit to a doctor? It would certainly cut the queues at the clinics drastically. And the non-Histadrut Sick Funds can probably testify to the fact that they are having to pay out on considerably fewer prescriptions since their members have had to pay a small charge to the drug store on each one they have filled.

WHAT IS THE basic Histadrut philosophy which dictates that every patient must receive free care and free medical attention? It is contained in one word: equality. Every member of Kupat Holim must receive identical treatment. If a fee were charged, goes the argument, this would discriminate against low-income groups and social welfare cases.

But the argument does not hold water. In the first place, even if a small fee were in fact charged, it should not be difficult to provide for exemptions in needy cases, as is done in most official and semi-official organizations.

Moreover, the equality concept is something of a myth in any case.

Some months ago Dr. Ram Yishai, Chairman of the Israel Medical Association, publicly charged Mr. Yitzhak Ben-Aharon, Secretary-General of the Histadrut, with getting "red carpet" routine medical treatment when he falls ill. Dr. Yishai implied that there was a generous list of Histadrut and other influential people who received special care and never had to wait in a Kupat Holim queue. Mr. Ben-Aharon did not deny the charge.

And if the "protektas" cases get quicker attention, there are plenty of ordinary people with a little money who have found their way into the queue. Many of them are Kupat Holim doctors, especially in the clinics where they are in private practice, in violation of their contracts of employment.

For a doctor who earns at IL250 a month, as several Kupat Holim doctors have obtained privately, it is not surprising that he will

doctor at the latter's office or in his own home — treatment which may be continued next day in the Kupat Holim clinic with a battery of free tests.

Mr. Asher Yadin, Director-General of Kupat Holim, has publicly, but vainly, offered these physicians a not addition to their salaries of between IL250 and IL1,000 a month if they will give up their private practices.

Mr. Grajek has tried to implement the idea of Mr. Yadin's predecessor, the late Moshe Soroka, for a private practice system within the framework of Kupat Holim. On payment of a monthly subscription, members would be entitled to be received by a doctor in his private office. So far, however, only 280 doctors have signed up for such a scheme, mainly because the subscription fee offered by Kupat Holim is too low.

Meanwhile, the equality myth still persists, perpetuating a situation in which the overwhelming majority of Kupat Holim patients, those without either protektas or money — line up in administratively created queues to receive what many people regard as highly inadequate treatment. True, there are exceptions, but the average clinic doctor gives up trying to practise serious medicine because his workload is too heavy.

Perhaps it is not surprising that our clinic doctors have been reduced to the role of mere medical traffic policemen, directing their patients either to the pharmacy for tranquilizers or to the specialist who can really be of help. But there is no denying that the level of medicine practised by most clinic doctors is so low that their diagnoses are looked upon with the utmost caution in the hospitals. And Kupat Holim doctors are held in such low esteem in the profession that only seven per cent of local medical graduates join the system.

WHAT HAS earned the Sick Fund doctors this unhappy reputation? The main reasons seem to be that the great majority of them have come from second-rate medical schools abroad, and that, either because of personal limitations or because they are over-worked, they do not keep up with developments in medicine by reading or in other ways. As one professor at Tel Aviv University said recently: "It is impossible to expect a doctor in a clinic, who studied medicine 15 to 20 years ago and who has read little since, to come here for a day or two a week and make up for years of neglect. I had a few of these doctors here — and I threw them out because I couldn't teach them the fundamentals and they couldn't

learn, and I had to think of the good of the patients."

Dr. Haim Doron, Medical Director of Kupat Holim, has fought long and hard to bring up the standard of the clinic doctors, and recently proposed another method of bridging the gap between them and the rest of the country's physicians. Instead of trying to get the clinic doctors into the hospitals, he is now thinking of getting hospital doctors into the clinics.

He is willing to give permanent tenure to any hospital doctor — who normally has to work for ten years before he achieves it — if he will also undertake to work in the clinics. And to ensure that such hospital-clinic doctors do not stagnate, Dr. Doron proposes to do away with the continental system of appointing heads for life. Instead, the jobs would rotate every few years, allowing young doctors to achieve senior status in a much shorter time than they can at present.

BUT IF THE Israel medical profession is to play its proper part in improving the Kupat Holim system, it must come to grips with the ideological fight between the general practitioner and the specialist.

Professor de Vries, the first Dean of the Sackler School of Medicine in Tel Aviv University, went on record, when the school was founded a decade ago, as favouring the G.P. Recently, he told the profession that the "family physician" might soon be the "vanishing physician."

The field of medicine is so vast, he said, that the family doctor can no longer be able to cope with the problems that face him unless he undertakes a few years of specialist training, preferably in internal medicine. For the general run of Israeli medics, however, the problem of

specialization is a very difficult one. In most countries, only three years of specialist training are demanded: here, the requirement is five — which, incidentally, is one of the factors which impedes some of our young men and wo-

men to go abroad for their medical education.

Several of the country's leading medical men (who are not G.P.s) believe that the primary medical service of the future will be "group practice" of specialists

working together in one clinic. The patient would apply to one member of the group, who would consult with his partners and transfer his patient within the specialty of one of the others.

There have also been suggestions for training "superior nurses" who could direct patients to the relevant specialist, while treating minor complaints themselves.

We must also develop a cadre of doctors who are willing to become administrators. And in order to do this, it must be possible for young doctors to get their administrative training here in Israel, as part of their post-graduate study, if not as a recognized specialist skill.

There are plenty of problems to be tackled before we can afford to be complacent about the country's major Sick Fund, and it is up to the doctors themselves to take the lead in solving them. If ever we have to face another doctors' strike, at least let it be aimed at the provision of an improved service.

Prof. Andre de Vries, of Beilinson Hospital, addressing the Ninth World Congress of the Israel Medical Association, May, 1973.

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THE PROBLEM of Jewish identity haunts not only Diaspora Jews but Israelis as well. Will the so-called "secularist" bulk of Israel society survive as an integral part of the Jewish nation after peace is established with our neighbors? Is there enough positive Jewish motivation, distinctiveness and commitment among large segments of the younger generation in Israel, particularly those who view themselves as "non-religious," to prevent their subsequent social and cultural assimilation into the enormous Arab world surrounding us?

Though such ultimate questions affect the lives of each and every one of us, we tend to leave them to a few intellectuals. However, unless more Israeli Jews of all walks of life begin to discuss their significance, the dynamics of everyday life may so engulf us that it will be far too late to reverse the erosion of our Jewish national identity.

ELIEZER SCHWEID, Associate Professor of Philosophy at the Hebrew University, is deeply concerned about this prospect. In the volume under review, a somewhat stilted translation of a collection of his Hebrew essays, he tries to deal with two major facets of the dilemma — the nature of Judaism for the young Israeli, and the nature of Zionism for a Jewish society in the Jewish State. He does not deal with these subjects systematically, but he does provide valuable insights into them. Jewish intellectuals in the English-speaking countries have debated these topics for many years, but their exposure to the views of Israeli scholars and thinkers has been limited. This book is one of the few English translations of an Israeli viewpoint, and the Jewish Publication Society should be congratulated for publishing it. Prof. Schweid's treatment of Judaism and Zionism is of particular interest, because his perspective is that of a self-avowed "secularist," concerned Jew (born in Jerusalem in 1928, he was a member of the Hashomer Hatzair kibbutz Zorah till 1953).

Prof. Schweid, a student of both kibbutz living and systematic Jewish philosophy, does not acknowledge the existence of total Jewish secularists: to him, every Israeli Jew is willy-nilly involved in some phase of Jewish religious observance. But unlike the previous "secular" generation of Israelis, which, while consciously rebelling against the religion of its fathers, continued to be identified nostalgically with selective components of Judaism, the young secular Israelis who did not experience the European type of Orthodoxy have no such memories and find themselves struggling for a distinctive Jewish identity. In all fairness, Prof. Schweid should have pointed out that this description applies largely to the Ashkenazi element in Israel; the majority of Sephardi youth are still in the throes of rebellion against the unsophisticated religion of their parents. Both elements of Israeli youth, however — as a number of studies have shown — are hard put to define their Jewishness positively, meaningfully, committedly.

WHAT I ALSO find lacking in Prof. Schweid's analysis is a sense of urgency. Unless there is a speedy development of a positive Jewish ethos, what — once the borders with our neighboring states open up — will hold many young Israelis back from assimilating into the mass of 120 million Arabs?

Prof. Schweid's answer is that the secularist majority of Israelis must eventually undergo a major change of attitude toward the Jewish religion if it wishes to survive as a distinctive collective Jewish element in the modern Levant. He stresses the Halachic aspect of religion in the belief that this has primary power to keep the Jewish people distinctive. He does not, however, suggest following the Halacha blindly, but rather, advocates accepting it selectively, based on changing external circumstances (e.g., nuclear warfare, etc.), and, especially, on the individual's inner spiritual and intellectual stage of development (shades of Bahya ben Ashbai and Franz Rosenzweig). The

ISRAEL'S CRISIS OF IDENTITY



The problems of Jewish identity in Israel and in the different Diasporas and of the relations between the various Jewries are discussed in Hebrew University Prof. ELIEZER SCHWEID's "Israel at the Crossroads" (Philadelphia, Jewish Publication Society, 221 pp., \$5.95), discussed here by Dr. HERTZEL FISHMAN, special adviser to the Education and Culture Minister and author of "American Protestantism and a Jewish State" (reviewed here June 15) and of the forthcoming "Zeh Ichpat Li" מ איכות (The Civics of Concern).

Individual may choose his Halachic practices selectively, but he must study the entire corpus of Halacha — if not to accept it, then at least to know it and try to understand why others do accept it. Prof. Schweid's plea for mutual tolerance between the religious and the "non-religious" in Israel is pertinent. He does not seek a balance of power between the two, each one continuing in its own pattern of self-segregation, but rather the establishment of a common arena of inter-personal relations. He teaches that a Mitzva (Commandment) by its very nature is "religious" only when it is practiced voluntarily, out of an inner conviction, and not when it is forced upon others through political coercion. He maintains that religious tradition must be the distinctive arena of life shared by Orthodox and secular Israelis. He is very careful, however, to emphasize that he is speaking of a dynamic tradition in potential, not one that necessarily exists now. But those who mould this future tradition must first respect it and believe in its creative power.

To Prof. Schweid, belief in the Jewish tradition is tantamount to an expression of Jewish faith. He himself was re-captured into this realm of faith during the Six Day War, when he was traumatized by the survivalist motif of that war. During those moments of destiny he realized more than ever that man was placed in the world and can be removed from the world by a Power beyond his own. He felt the potency of that Power — the undoubtedly the Jews at Sinai did his sharing in the collective experience of a people recognizing its own distinctiveness. To him, this distinctiveness can be appreciated only through a positive attitude to the Jewish tradition.

The author seems to ignore two modern essentials in his concern for positive Jewish survival in Israel. His preoccupation with Halachic selectivity is at the apparent cost of ignoring the weaknesses of institutions with which religion is associated, e.g., the Rabbinate, the Orthodox political parties, the synagogue. Perhaps more than any other

framework in Israel, active membership in a synagogue can become an important source of social and spiritual sustenance for many Israelis — provided the synagogue becomes a live, creative center for worship, culture and fellowship. Such an institution could contribute much to filling the current civic vacuum in Israel which leaves many families in, but not part of, the country's social and political milieu. The synagogue could become the much-needed personalized unit for belonging and identity.

A SECOND element which could contribute to keeping Israel distinctive in a positive sense is the cultivation of a sensitive and concerned national and local democratic civic ethos — one not limited to election periods but practiced all the time. Prof. Schweid probably did not get around to this positive survivalist motif because the very notion of peoplehood — sovereignty, in contrast to state-sovereignty, is not a universally accepted concept. In practice, it is essentially an expression of Anglo-Saxon democracy (1,000 years in Britain, 200 years in the U.S.). It relates to a people's concern with its own destiny, with its daily civic standards, with its quality of life. Prof. Schweid, a Sephardi with relatively little exposure to the Anglo-Saxon civic culture, can scarcely be expected to see this factor in the Anglo-Saxon light, and this may in itself be significant.

What he does treat, however, is the Zionist component in Jewish life — especially as it relates to the Diaspora. Like many others, he equates contemporary Zionism with aliyah rather than with Israel's quality of life. He maintains that for the thoughtful Israeli the chief problem is not Zionism, which is an ideal toward which one aspires, but the Judaism of faith and Halacha; it consists not in the striving for a modern, exemplary national ethic, but rather in one's quest for the meaning of existence. Prof. Schweid may be mistaken in this priority. Thoughtful Israelis like all other sensitive humans, are indeed in quest of a meaningful personal faith. But in order for them to survive as a modern collective entity, they must first articulate a meaningful sense of national purpose, and this can be done largely through the spiritual and cultural values of Zionism. To ignore these ideals because they are difficult to attain is a cop-out. Without trying to recapture some of them — a higher public ethos, a developed sense of volunteer duty, a strong commitment to shalom Yisrael and to the full integration of the country's ethnic groups, the practice of social justice, a responsible work ethic — there are indeed few distinctive components which could characterize a positive distinctive civic ethos in Israel.

MOST ISRAELI thinkers err in their assumption that a definable, desirable product called "Israeli culture" already exists, one which provides a guarantee against assimilation into the Levantine world. In large numbers of young Israelis, positive Jewish identity is either inchoate or non-existent; Zionist ideals of building a new social and ethical order are minimal if present at all; and a tradition of civic responsibility and social concern in times of peace has yet to develop. Contemporary Israeli culture may prove unable to guarantee the distinctive survival of the next generation once it begins to intermingle with the massive Arab world. An Israeli version of pop culture and mass materialism may only expedite group assimilation.

By continuing to call for aliyah from the West as a sure guarantee against assimilation there, without at the same time stressing the indispensable need for a carefully planned and coordinated strategy to upgrade Israel's quality of civic life, Israeli thinkers are deluding themselves. The fact that considerable numbers of Western olim have already returned to their Gola, in large measure because they don't know what to make of or how to fit into the quality of life here, should surely put an end to this futile line of argument. To suggest

that the mere presence of olim from the West can change Israel's civic ethos without at the same time making a concerted effort to change the country's electoral system in order to hold each Knesset Member more responsible to the voter, or without the authorities trying to coordinate a national policy seeking to improve our civic climate in Israel — is morally untenable.

Prof. Schweid none the less prefers to direct his Zionist analysis to "saving" the Diaspora. However, while he believes that aliyah is the answer, he also recognizes that each Gola will have to evolve its own Jewish culture. He rejects Ahad Ha'am's thesis about Israel becoming the cultural center for world Jewry, realizing that Jewish culture in modern times cannot be absorbed from afar unless the consumers also share in its creation.

I AGREE with Prof. Schweid, but wonder why no appropriate framework exists in Israel for Jewish cultural creativity shared by Israelis and Diaspora Jews. There is little cultural contact between Israelis and visitors from abroad, most tourists being content — or being forced by the tourist agencies to content themselves — with merely seeing "places." Even the intensive summer youth pilgrimages from the Diaspora, largely subsidized by public funds, are basically self-contained and include only minimal ongoing cultural interchanges with local Jews. And when adult organizations sponsor dialogues and conferences in Israel, the speakers usually spend most of their time defending their respective positions rather than trying to evolve a common pattern of cultural values steeped in Judaism.

Prof. Schweid is therefore correct when he states that Israel has so far not contributed very much to the culture of Diaspora Jewry. He did have a fleeting moment of hope that a more organic relationship between Israel and the Gola could be established in the euphoric period following the Six Day War, and he also detected an embryonic re-Zionization of Israeli society. But the prospects did not materialize.

It seems to me, however, that Prof. Schweid is unduly static in appraising our relations with the various Diasporas. They do have a chance to succeed provided we begin to design, in Israel, new frameworks and content for this mutual relationship.

ISRAELI MUST first begin to create for themselves model frameworks to cultivate enlightened civic and modern Jewish content; and Diaspora Jews visiting Israel in large numbers can legitimately help in this process. In this respect, and not through having a decisive voice in the political policies of a foreign state, can Jews from abroad legitimately contribute to evolving meaningful and inspirational components of a shared Jewish culture.

Naturally, every group of Jews will "use" the fruits of such culture differently, in keeping with the special conditions of their home environments. To Israelis, such fruits will be the primary substance of their national culture; to Jews in the Diaspora who wish to remain Jewish, such cultural products may be only secondary, or tertiary. But the Jewish homeland can be relevant for them, too, culturally, if it provides them with appropriate institutional opportunities to participate in the creative aspects of modern Jewish culture — literature, music, art, ritual — which can be meaningful to them, too; Israel's "natural" Jewish atmosphere is uniquely conducive to such creative retreats for Jews from all over the world, and imaginative planning can indeed make carefully designed institutions in Israel into cultural centers which will interest and affect world Jewry as well.

One such model design, now under consideration, is an international cultural-recreational vacation village which will serve first and foremost the needs of thousands of Israeli families and, secondly, the interests of visitors from abroad. But the details of such an ambitious project deserve primary billing without competing with a review of Prof. Schweid's thoughtful essays.

מכאן לאחל

ON JULY 24, 1953, Bruno Walter, the great conductor and one of the closest friends of the Thomas Mann family, said on the occasion of Katia Mann's 70th birthday:

"It is rare for a person of such marked originality to be so completely free of the craving for recognition. With her abundance of intellectual gifts and strength of character is united a perfect selflessness. Throughout her life she has retired into the shadow of her husband's greatness, and I am not even sure that the leading part which would be ascribed to her in retrospect by all who knew her, and not least by Thomas Mann himself, will really be welcome to her."

BRUNO WALTER, who did not live to attend this year's "Katia Mann Day" at Kitchberg, her Swiss home, was perfectly right in his assumption that her's was a case of birthday shyness. Only a few weeks ago she wrote to a good friend of hers in Jerusalem about the forthcoming celebration: "If I had a say in this, there wouldn't be any fuss about it at all. But, of course, it is quite a venerable age, and if in addition one happens to be the widow of... What, however, really saddens me is that my twin brother will be missing at the birthday party. Quite suddenly, without any preceding illness, he has left us — but such a death is after all the best one could wish for oneself."

The twin brother, to whom she was so fondly attached and who passed away only a few months ago following a heart attack, was Klaus Fringsheim, the successful conductor-composer and music teacher. "The Fringsheim twins" rocketed into fame as children, when August von Knauth, one of the great German painters of the past century, immortalized them, together with their three older brothers, in a picture named "The Children's Carnival" which showed all five children of the famous Munich mathematician professor Alfred Fringsheim, masquerading as pirates. The painting, reproduced even in one or two illustrated periodicals, was to play a decisive role in the life of Thomas Mann, then still a pupil at the Lubeck Katharineum, who immediately fell in love with the only girl in the picture, Katia, and hung a print of the picture over his writing desk.

Some 10 years later, Klaus and Katia Fringsheim made news when they passed their final examinations together with flying colours at the Wilhelms-Gymnasium in Munich. In fact, Katia, who had been educated by private tutors — no coeducation then! — was the first girl who had ever applied in Munich for the Abitur (matriculation), the precondition for admission to the university where she was to study mathematics.

It was Klaus Fringsheim, too, who talked his initially hesitant sister into saying "Yes" to Thomas Mann — old father Fringsheim, a lot of art but not literature and certainly not of fiction, being dead set against the engagement. When, on February 27, 1933, the Reichstag was burning down and the Hitler regime enveloped Germany in terror, the writer and his wife were in Switzerland, and forewarned of what might happen to them if they returned to their Munich home, decided to wait it out. While many of the "Aryan" champions of the Nazi culture accused Thomas Mann, the democrat and humanitarian, of "spiritual treason," Dr. Goebbels, who knew what Mann's moral support meant for the Nazis in the eyes of the world, made various attempts to lure him back. When after 3½ years Goebbels had to admit failure, he decided to have Mann, deprived of his German citizenship, among other things alleging — what he regarded as a special insult — that Katia Mann was of Jewish origin.

She had never hidden this fact. Her father had been born Jewish, though baptised in his youth. Both her maternal grandparents, Ernst Dohm, a well-known journalist and co-founder of the liberal humorous weekly "Kladderadatsch" and Hedwig Dohm, the Women's Lib leader and author — were also of Jewish origin.

Katia Mann at ninety

Erich Gottgetreu



Katia and Thomas, en route to Sweden to receive his Nobel Prize for Literature, in 1929.

In addition to fulfilling her maternal duties towards her six children, Katia helped Thomas to organize his work and assure him — wherever they were during their wanderings — with an iron energy of four free morning hours for his writing. "and even did much of his ever-growing editorial work. In one point, however, all former descriptions of the Mann household need a correction: Thomas Mann's recently published exchange of letters with his second publisher Gottfried Bermann-Fischer (of the S. Fischer Verlag, Frankfurt), which covers the period from 1932 to 1955, shows that in business matters he took a much more active part than was hitherto believed. But this does not detract from the vital importance of Katia's role in his life in general. Errika Mann, Katia's first-born, who was a very good writer in her own right (she died in Zurich three years ago after long suffering), often wrote of her mother's multiple interests and capabilities. She revealed a little known colourful

her one day, he immediately decided to do a short story on the characteristic atmosphere of the place and asked Katia to note down her impressions and observations. Katia dug out such a wealth of material that it inspired Thomas Mann to produce a two-volume work, a classic of modern literature.

The "Auslese" also contains Thomas Mann's own moving pen-portrait of Katia, written on the occasion of her 70th birthday, two years before his death. He wrote:

"There are women who are only their husband's wives and those who are completely mothers — apart from those whose capacity for love is unevenly divided between him and their children. The strong heart of this woman, the heart of a complete human being, never knew of such an uneven beat. In her nature both was personified — she was mother and wife in equal intensity... Burdened and even overburdened by a thousand things, her clear head is still alive to her passionate participation in public life, in what goes on in the world. There, she lets fly. There, her honesty revolts against the evil of politics, the lies, the stupidity, the hypocrisy, the thinking corrupted by petty interests."

She has not changed in those 20 years since Thomas Mann wrote these words of deep love and appreciation. In her frequent letters to a friend in Jerusalem there is hardly one without an expression of serious reproach for those Arab leaders who do not want to talk peace with Israel and for those "neutral" statesmen who still encourage them in a wholly negative and hostile attitude. In one letter she describes the demand for the Israelis to withdraw behind the unprotected pre-1967 borders as "a revolting injustice," and she adds: "Your nation's opposition to this is absolutely justified."

On another occasion she refers to Otto Klemperer's impressions on his return from a concert series in Jerusalem in 1971, and writes: "You in Israel have good reason to be angry with fate. Our friend Otto Klemperer... is terribly excited about developments down there. Whenever did it happen that the vanquished party after such a shameful defeat is the one who puts the conditions?" In a third letter, however, she notes that "Pan Arabism is so disunited and inefficient that this may give cause for some optimism."

SHE VISITED ISRAEL several times: first with her husband in 1930, when he was collecting material for the "Joseph" tetralogy, and also after the establishment of the State.

In 1949, Katia and Thomas Mann suffered a tragic loss when their son Klaus committed suicide in utter despair at the age of 45. Nine years earlier, in a letter to his brother-in-law G.H. Borge, he had written: "Sometimes I cannot help wondering whether the outcome of this war (World War II) is actually going to have such a decisive bearing on the future of our civilization. Could it be that the inevitability of the struggle implies in itself an irreparable moral and political loss of all parties involved?" I am afraid that Klaus Mann would not be much more optimistic if he were still alive today.

But it must be some consolation to Katia Mann that all her children have done meaningful literary work. Some of Klaus' novels and essays are still important, and so is his autobiography, "The Turning Point". Errika's lasting achievement will probably be her account of her father's last year and the three volumes of his letters which she edited. Four children still survive: Golo, the distinguished journalist and biographer of Wilhelmshafen; Michael, a musicologist in the U.S.; Margarete, who lives and writes in Cape Town; and Elisabeth Mann-Borgese, the futureologist, Senior Fellow of the Santa Barbara Centre for the Study of Democratic Institutions, who spoke at the Van Leer Institute in Jerusalem only a few weeks ago on "International Organizations and Relations in the Year 2000."

To Israel / Jorge Luis Borges

Who can say if you are in the lost labyrinth of the age-old river of my blood, Israel? Who can say when lands your blood and my blood have roamed? No matter. You are in the sacred book that embraces time and rescues red Adam's life and the memory of the one who suffered on the Cross. You are in that book, which in its hard and complex crystal is the mirror of every face that bends over it and of God's own face, terribly glimpsed. Hail, Israel, defender of God's ramparts, in the passion of your war.

(From "In Front of Darkness," to be published in the autumn by M.P. Dutton, N.Y. Translated from the Spanish by Nazim Thomas di Giovanni.)



Kaunda's dilemma

THE HIGH PRICE OF PRINCIPLES: Kaunda and the White South by Richard Hall. N.Y., Africana. 256 pp. \$7.50.

Susan Gitelson

KENNETH KAUNDA, President of Zambia, rules precariously. He has to find a way to sustain his country economically and politically against external forces and to create enough internal cohesion so that it will not just split from within. Kaunda has tried to deal with problems unique to Zambia and those common to Africa from a Christian-humanistic perspective reflecting his childhood as the son of an African missionary. This outlook imposes upon him the dilemma of trying to reconcile his principles with the pressing realities confronting him.

Richard Hall, accordingly, uses this struggle between principles and pragmatism as the central theme of his account of how Dr. Kaunda brought Zambia to independence in 1964 and has tried to sustain it despite challenges from without from neighbouring Rhodesia and the former colonial power, Great Britain, and from within, especially from tribalism.

ZAMBIA originally belonged to the Central African Federation established by Great Britain in 1953 from the territories of Northern Rhodesia, Southern Rhodesia and Nyasaland. The economic, political and social advantages were concentrated among the white settlers, especially in the Capital of Southern Rhodesia, Salisbury, although the main source of revenues was the Copperbelt of Northern Rhodesia. Agitation by African nationalists led to the breakup of the Federation in 1964 and the independence under Black majority rule of Zambia (Northern Rhodesia) and Malawi (Nyasaland). The third territory (Southern Rhodesia) remained under British rule, but also received the bulk of the Army and Air Force. The white settlers of Rhodesia, desiring autonomy from Britain, declared their independence unilaterally in November 1965. This was a challenge to British which responded with words but not force, and agreed to the imposition of economic sanctions through the U.N.

Zambia was in a particularly difficult position. Dr. Kaunda and his countrymen were vehemently opposed to white minority rule and racial discrimination, yet they were dependent on Rhodesia and Portuguese Africa for transporting their copper to markets overseas and to Rhodesia and South Africa for agricultural and manufactured products and for coal. Dr. Kaunda therefore had to find a way to sustain the Zambian economy while reducing his dependence upon the south. At the same time, unlike his counterparts in Malawi, Dr. Hastings Banda, he wanted to assist the African liberation movements by at least offering them refuge and, as far as possible, a base for operations.



Hall is an Englishman who lived in Zambia throughout the period he describes, was Editor of the "Times of Zambia" until 1967 and became a Zambian citizen. He offers a detailed account of the struggle between former British Labour Prime Minister Harold Wilson and other British officials on the one hand and Rhodesian Prime Minister Ian Smith and his Rhodesian Front on the other. For Dr. Kaunda it was particularly difficult, because he had expected more sympathy and action from the head of a Labour Government and was disillusioned. He still needed British assistance to arrange for the airlift and transport of copper by road to Tanzania and the return haul of oil.

Hall captures the drama of this period. The individuals and interests which joined in the struggle are vividly portrayed, although perhaps in superfluous detail for non-Englishmen. Yet he does not analyse the events within a large enough perspective. He looks at the situation mainly from a Zambian viewpoint, which is useful, but does not give a sufficient view of global international forces.

IN ANY CASE, a thorough understanding of the events in 1964-65 is required to follow what has happened in Zambian-Rhodesian relations since then, such as the 1973 closing of the joint border on the Zambezi River by Rhodesia and the subsequent decision by Kaunda to keep it closed. For Mr. Smith, it was supposed to be a reminder to Zambia of the power the southern Africa states still exert over its economy. For Dr. Kaunda it was another incentive to break Zambia's ties with the south, to strengthen its connections with Tanzania and other Black African states and to encourage its own industrial development.

This is a further step for Zambia in a strategy exemplified by the construction of the Tan-Zam Railway for \$400 million, which will allow Zambia to use Tanzanian ports rather than those of Mozambique and Angola. Both Dr. Kaunda and Tanzanian President Julius Nyerere had requested the West

to undertake this project. When the World Bank turned down the proposal as being less feasible economically than a road, but ignoring the political motivations, the two African countries turned to the People's Republic of China, which came through. Hall devotes a chapter to the negotiations, in which he is strongest on the Zambian and Western viewpoints but adds little new for understanding the Chinese role.

Zambia is important to Great Britain and other countries and has been able to survive economically through all these vicissitudes because of its vast copper resources. Yet Dr. Kaunda and his ministers have indicated awareness that prices fluctuate and that it is necessary to develop other sectors of the economy as well. It has also been considered wise recently to cooperate with other copper-producing countries to stabilize prices.

Dr. Kaunda has also been trying to develop his country politically by creating national concerns, in part through emphasis on the need to unite against a common enemy. To this end he recently declared a one-party state based on the model of the Tanzanian African National Union government in neighbouring Tanzania. The major difference is that while Mr. Nyerere could create a one-party regime because of lack of competition, Zambia has had major opposition parties. In fact, Dr. Kaunda's own United National Independence Party (UNIP) was set up in competition with the older existing African National Congress led by Mr. Harry Nkumbula. Zambia also suffers from more serious tribal cleavages than Tanzania.

ALTHOUGH Dr. Kaunda tried at first to keep a balance between the main Bemba and Barotses tribes in his cabinet, his efforts have not succeeded. Since Hall wrote his book, Mr. Simon Kapwepwe, the major Bemba leader, who had been Vice-President of the country and of UNIP, and Dr. Kaunda's personal friend, tried to assert his power beyond what Dr. Kaunda would tolerate, and has since been imprisoned.

Generally, Dr. Kaunda has succeeded in retaining power through balancing different tribes and interests. He has also tried to educate his people in his doctrine of "Humanism," which reflects his own strong religious beliefs. Hall devotes attention to these matters, but perhaps goes too far by emphasizing principles in the title and throughout the book. In contrast, he does not appear realistic enough about how Dr. Kaunda has adapted techniques used by other politicians. Hall may also be too indulgent about Kaunda's originality since the Zambian leader would seem to have been more influenced by Mr. Nyerere, and especially his "Arusha Declaration," than Hall allows.

This book, none the less, serves as a useful account of how Dr. Kaunda's personal background and beliefs have helped him to try to cope with the challenges of living with neighbours whose policies he opposes and finding possibilities for social and political integration and for economic development. One now awaits a more analysis study, which will create a basis for comparison with other African states and leaders.

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LIMITED NUMBER OF PLACES

Dialogue and translation

THE DIFFERENCE in the creative thought of Jews in the U.S. and in Israel, based on difference in intellectual climate and in the values of the two societies — this is one of the questions to be discussed at the 11th Annual American-Jewish Dialogue, to be held at the Van Leer Institute in Jerusalem from July 30 to August 3. In formal papers and panel discussions, a group of 25 American Jewish writers, artists, critics and community leaders will examine the relationship between the Jewish

artist's religious and cultural background and the work he has produced. Among the American participants will be novelist Herbert Gold; playwright, Israel Horowitz ("The Indian Wants the Bronx"); Shirley Kauffman, poet and translator from the Hebrew; novelist Robert Kolko; short-story writer and essayist Hugh Nissenson; novelist and editor Chaim Potok; and composer Hugo Weisgal.

THE EDUCATION and Culture Ministries' Culture and Arts Council

and five publishers — Moshe Beale, Shira Hapital, Ovi, Eshkolim, Hachinuch and Yotz. They have decided to join efforts in a project to publish world classics in Hebrew translation. In the first stage, 31 works will be translated from 10 languages: Arabic, English, French, German, Italian, Persian, Portuguese, Russian, Spanish and Yiddish. Among the works to be translated are: James Joyce's "Ulysses"; Geoffrey Chaucer's "Canterbury Tales"; F. Scott Fitzgerald's "Tender is the Night"; Thomas Mann's "The Magic Mountain"; Jorge Luis Borges' "Ficciones"; "Gargantua and Pantagruel"; Shakespeare's "A Midsummer Night's Dream"; and Firdausi's "Shah

מכאן אל תחזיק



Nitzav-Mishne Michael Bochner, National Police H.Q. spokesman.

"HAMORI!" WAS the way seasonal drivers used to start any good road dispute with another driver. But calling a man a donkey has gone out of fashion, and today the favourite term of opprobrium between drivers is "Nahag shel shabbat." The Sabbath driver is the bus driver's pet aversion. He sees him everywhere through his large rear-view mirror, tail-gating him; weaving in and out of traffic in front of him, or the little car ahead whose speedometer seems to be stuck at 40 k.p.h.

THE NATIONAL Police Headquarters spokesman, Nitzav-Mishne Michael Bochner, understands the plight of the Sabbath driver. "He paid a lot of money for his car and it is his right to drive whenever and wherever he wants, as long as he doesn't break the law."

"The increase in the number of private cars is unbelievable. Today, there are more than 320,000 on the road. Last year there was a 10 per cent increase compared to 1971, and during the first six months of this year, we already have a 15 per cent increase. At the rate the Israelis are buying cars nobody can plan anything, whether it be beaches or roads or parking spaces."

The Saturday drivers living in the Greater Tel Aviv area travel to the beaches from Dikla in the south to Atlit in the north. Some of them even travel further north or south, reaching Kinneret and the Dead Sea.

The spokesman believes that there has been an increase of about 30 per cent, compared to last year, in the number of cars going to the beaches on Saturdays. "Last year, for example, we would announce through the radio at 11 o'clock that the beaches were full. Today — and it's only the beginning of the bathing season — the beaches are already full by 10 o'clock."

Comparing the number of cars on the roads on Saturdays and on weekdays, he said that last September there were 1,700 vehicles on the road between Tel Aviv and Herzliya at the peak hour of 11 o'clock on a Saturday morning as against about 900 at the same hour during the week. On the Jerusalem-Tel Aviv road the peak hours were between 9 and 11 a.m. when 1,500 cars per

hour passed along this road compared to 800 per hour in the middle of the week.

"All the same," said Nitzav-Mishne Bochner, "these numbers should not scare potential drivers. Even though at certain hours there might be more cars than in the middle of the week, they are all — or nearly all — private cars. You don't see any agricultural vehicles such as tractors or heavy trucks, which, because of their width or slow speed, obstruct the traffic. Except for intersections where there are traffic lights, the traffic on Saturday keeps flowing — maybe at a slightly slower pace, but it flows."

But he is pretty pessimistic about the future of Saturday driving. "I don't believe that the situation will get better in the near future. The demand for beaches will grow beyond what is being planned. I personally think that the problem could be partially solved if at least another score of beaches were opened. I know this means money, but going to the beach is healthy as well as popular."

Another bottleneck is the traffic lights. Bridges should be built at intersections, and then we could abolish the lights."

Nitzav-Mishne Bochner warns Saturday drivers not to risk breaking the law.

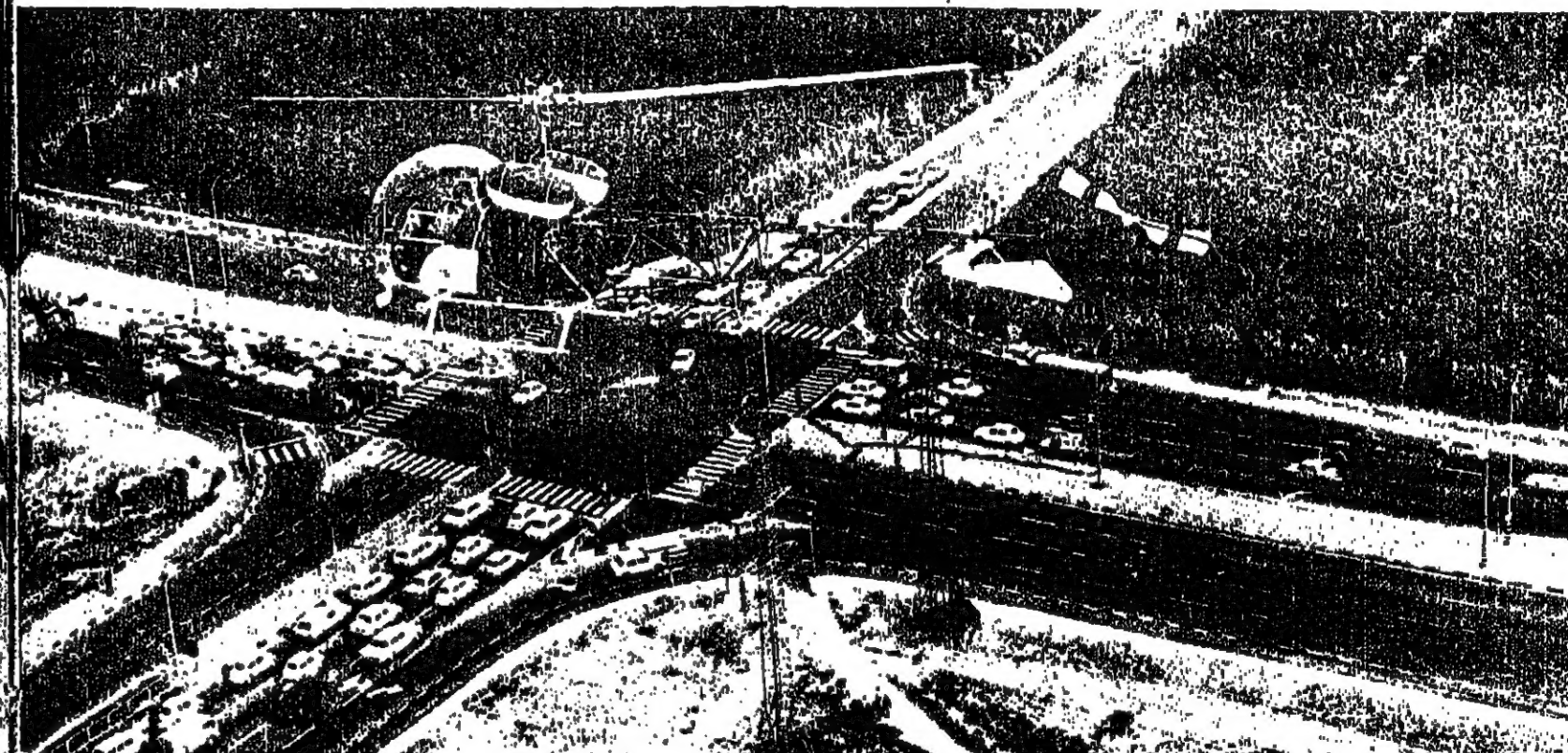
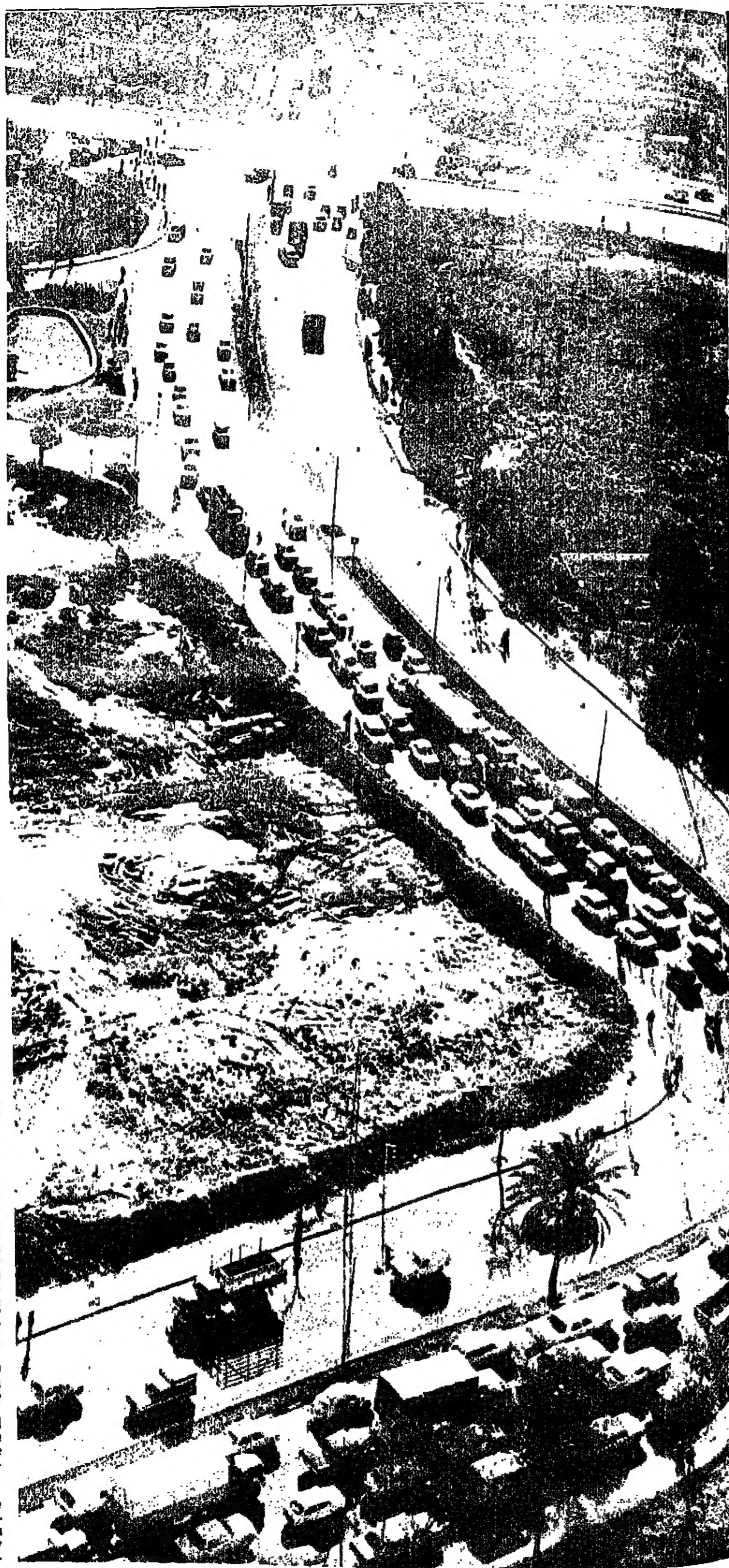
"The traffic department is on duty just the same as on weekdays, radar ambushes and all. The police helicopter is also on duty feeding the policemen on the road vital information on traffic jams or other troubles. We reinforce our traffic department on the eve of holidays, especially Rosh Hashana, when the flow of traffic is even greater than on Shabbat."

What about drunken driving? Nitzav-Mishne Bochner gives a hearty guffaw.

"We've handed out over 300,000 driving summonses and do you know how many of them were for drunken driving? One!"

His advice to the weekend driver: "Drive according to the law and pay attention to the police announcements over the radio on Saturday mornings."

POLICE STATISTICS reveal the interesting fact that there are fewer traffic accidents on Saturdays than on weekdays. From a study made in urban areas during Janu-



ary-May this year, there was an average of about 350 accidents on Saturday compared to 750 on a certain weekday. The ratio on interurban roads was 150:200.

Nitzav-Mishne Bochner believes that the drop may be attributable to the fact that there are fewer slow vehicles on the road.

"According to an international survey, a bus or truck next to a traffic light take up the space and time of six to seven private cars. On a weekday, this is one of the factors that helps to aggravate a driver, and aggravation is one of the causes of accidents."

Mr. Oded Ronen, Manager of the Magor towing service, told me that they have about four times as many calls for help on Sunday as on any other day of the week.

"I believe that in some way it is connected with Saturday. Some people do not use their cars on the Sabbath, so by Sunday morning something goes dead in the car, like the battery. Then there are those who drive on Saturday. Something breaks down and they manage to limp home, and then on Sunday they call us. The interesting thing about Saturday calls is that they are usually from far away places, like Ein Gedi, or the Golan Heights. We also have a larger number of towing calls from one city to the other than on a weekday."

THE SECRETARY-GENERAL of the Automobile and Touring Club of Israel (Memsal), Claire Nahmias, advises drivers going out on Saturdays (or any other day, for that matter) to carry at least an extra fan belt, length of rubber hose and set of plugs (plafinot).

Memsal have road service vans patrolling the main roads. On Saturdays, in accordance with Ministry of Labour regulations, only one van patrols each main artery. Nevertheless, Memsal claim that their vans will reach you in one hour. Their vans are painted yellow, and are easy to see from afar. Memsal warn though, that many garage workers have bought themselves vans, painted them yellow and are now plying the routes, fleeing helpless drivers. Memsal road service is free to members, or to those willing to sign up as members on the spot. The subscription is IL30 per annum.

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Doing it yourself

I NEVER promised you a camellia garden — but I'll try to oblige. A recent postcard in my office mail reads: "I am dying to plant a camellia in my garden and don't know where to get one."

It just happens that I have a friend who raises asters, and he suggests that my reader contact Mr. Dovron in Petah Tikva, Tel. 916459 — which should be convenient, as my correspondent lives in the same town. Mr. Dovron specializes in pink camellias only, I am told. In case anyone wants to plant a gardenia, the contact in the same vicinity is Mr. Weiss, Tel. 924341.

You don't have to live out in the countryside or even the suburbs to enjoy home gardening. Window-box gardening in the urban centers is catching on quite nicely, thanks in large part to the efforts of the Council for the Beautification of Israel. The Council over the past few months has sold 20,000 window-boxes for balconies, and is currently drawing up a waiting list for the next batch of boxes, due in about three months' time. (A shortage of plastic is causing the delay.)

Anyone interested can drop a card with his name and address to *Hamoetzat Yisrael Ha-yafa*, Rehov Levi Yitzhak 7, Tel Aviv. The price will be about 11.25, including earth, three geranium plants and the hooks to fit standard balcony rails. You don't have to pay now, but you should indicate whether you prefer the box, or boxes, in red, grey or white. The size is 80 x 18 cm. People who register will be notified when the boxes are ready, and they will be distributed at points in the major cities — Tel Aviv, Jerusalem, Haifa and Beersheba.

I happen to live in an urban flat with a private roof terrace, and my husband — who a month ago barely knew a rose from a ragweed — has become an avid penthouse gardener. This, I understand from foreign publications, is the latest fad in New York City. Spurred on largely by the ecology craze, New Yorkers are engaged in rooftop and backyard gardening, reminiscent of World War II "victory gardens." If you have ever eaten a store-bought tomato in New York City, you can appreciate the desire to grow one's own.

In our Tel Aviv rooftop garden, we have mostly flowers and potted trees — including potted lemon, mandarin and loquat. But we have put in beds of radishes, dill and parsley. It is too early to report results.

In Tel Aviv, the Central Bus Station is a good place to find inexpensive garden supplies — pots, sacks of soil, saplings, seeds. The Golden Pages telephone directory lists plant nurseries under "Nurserymen" in English, but there is a much longer listing in Hebrew, under "Mashtetot." Of course, you can also hire gardeners — but that defeats the purpose of hobby gardening.

WHICH BRINGS ME to another reader's letter: "Is there much of a do-it-yourself trend in Israel?" My correspondent writes from Arad, where she hasn't found any evidence of one, but says that with prices what they are it seems a good idea. I would add another reason: it is getting increasingly difficult to find crafts men, especially for small jobs. So long as the building boom continues, carpenters, plumbers, painters and so forth can take their pick of big jobs and are not enthusiastic about doing mundane household repairs.

My reader from Arad is particularly interested in finding polystyrene beads (for making a

Marketing with Martha

their ready-made jewellery. It makes terrific inexpensive gifts for tourists to take home, or Israelis to take as gifts on trips abroad. The style of jewellery might be called pseudo-Yemenite, but it is really quite attractive. At the other end of the do-it-yourself line, for people with big ideas, there is Zvi Lapido's iron goods shop at 52 Rehov Yafa-Tel Aviv, where you can buy motors and chains and all manner of heavy metal equipment.

Jerusalem's Mahane Yehuda Market is also an excellent place to pick up out-of-the-way things, as is the Old City, but you have to wander away from the main streets.

The same sort of off-beat neighbourhoods yield treasures in wholesale-priced goods. Whenever I have tourist guests looking for authentic Yemenite and other Oriental jewellery, I send them to Jacoby, at Rehov Raziell 8, in Jaffa. Jacoby is the supplier for many of the fancy tourist shops around town, but he will also sell directly to individuals. You can choose your rings, pins, bracelets and earrings from seemingly endless drawers of stock, and the workshop upstairs will make alterations to your specifications — such as changing clip-on earrings to screw-on type, or vice versa. Prices are reasonable, and some items are sold by the weight of their gold or silver content.

In Tel Aviv, individuals can buy wholesale tinned foods, household cleaning materials and paper supplies on Rehov Picciotto, the little alley behind the Rehov Allenby post office. In Jerusalem Mahane Yehuda Market has these discount shops. You can find wholesale housewares on Nahlat Binyamin, wholesale toys there and on Rehov Yafa-Tel Aviv, and on Rehov Herzl, wholesale textiles and clothing in the courtyard maze

next to Beit Romano, the old lawcourts building on Rehov Yafa-Tel Aviv, south of Rehov Herzl. The side streets near the Carmel Market and the Hatikva Quarter Market are also full of cut-rate goods.

Does this kind of bargain-hunting pay? It is an individual decision. If you have the time, the inclination, and convenient transportation to these areas, it may pay for you. When shopping for a sizeable household item, it can certainly pay to shop around the old commercial areas rather than the Golden Ways of Dizengoff and Ben Yehuda. Light fixtures, for instance, are generally cheaper if you go to the neighbourhoods where they are made and sold on the same premises — on Rehov Eilat or Sderot Yerushalayim in Jaffa, Rehov Wolfson near Rehov Herzl in Tel Aviv, or in the Central Bus Station area.

A HAIFA READER wrote to ask whether frozen chickens are sold wholesale to private customers by Tnuva in that city, as I wrote that they are in Tel Aviv. Haifa Tnuva confirms that they are — for a price of IL6 to IL8.20 a kilo (as of early July). You go to Tnuva's slaughtered-poultry warehouse in the wholesale market on Rehov Kibbutz Galyot, between 7:30 a.m. and 12 noon. Of course, you have to be prepared to buy a whole carton of frozen chicken, usually eight to 12 birds. From my experience in Tel Aviv, you will probably be expected to pay cash, not by cheque.

In Tel Aviv, wholesale frozen chickens are sold to individuals at the Tnuva poultry warehouse in the wholesale produce market on Rehov Carlebach, next to Beit Ma'ariv. So far as I can determine, Tnuva in Jerusalem does not deal in frozen chickens.

There are a number of shops in Haifa where one can purchase household cleaning materials, clothing and so forth at discount prices. But these shops are scattered around town and not concentrated in any one neighbourhood. If in search of them, ask a veteran Haifaite, or try the Israel Consumers' Association or the Better Business Bureau.

MARTHA WEISBERG



Authentic Yemenite Jewellery is made by a Jerusalem family working together. (Braun)

The comprehensive school

Rochelle Furstenberg

AVRAHAM IS A YOUNG Israeli of Moroccan descent who is soon to go into the Army. He has been wandering around from job to job since he was 15 because he wanted to go to a vocational school to study to be a mechanic, but having a poor academic record, was shunted into carpentry. Hannah, the daughter of American-born professionals, is extremely talented with her hands. But when it was suggested that she take a sewing and fashion design course in high school, she was aghast at the thought that she was being categorized as a second-class student.

These are both examples of the sharp division in educational goals, marking different social levels, that has characterized our high-school system. Inherited from European models, study programmes have divided children at adolescence (and sometimes earlier) into those who would go to "academic" high schools which would prepare them for institutions of higher learning and those who would go to vocational high schools to learn a trade. In general, the division perpetuated class distinctions: by and large, the child from a middle-class home went to an academic high school, the one from a poorer home to a vocational high school. The class stigma on the vocational school is particularly inappropriate today in a technological age where the old distinctions have broken down, and where

highly sophisticated backgrounds are frequently needed for technical training.

The movement to do away with the divisive system has begun, albeit slowly, with the abolition of the *Sekor*, the eighth-grade test dividing the vocational from the academic pupils, with the creation of a more sophisticated vocational programme ending in a technical diploma or matriculation, and with the establishment of the comprehensive high school.

A form of comprehensive high school was already implied in the discussions on the reform of Israeli secondary education set in motion by the Minister of Education, the late Zalman Aranne, in the early 'sixties. In 1984 he established the Praver Committee to investigate the raising of the age level for compulsory education and changing the structure of the schools into a three-year junior high and a three-year senior high system.

Initially, the Praver Committee saw just the junior high as a non-selective, comprehensive school; but as time went on, the whole high-school system was envisioned as comprehensive, in the sense that it would include all the children in any area and all subjects, both academic and vocational, under one roof. One of the basic goals was the integration of the children, whatever their social, economic or educational background.

It took until 1968 for the Praver reforms to be voted on by the Knesset; but in the meantime, all the new high schools built with UJA funds in

development towns were being constructed as comprehensive high schools. Today, there are 42 of them in 29 different places.

AS FAR AS THE development towns are concerned, the purpose of the comprehensive high school has been to provide all the educational needs of all the children in the area. As Mr. E. Ayon, the dynamic head of the 800-pupil comprehensive school in Dimona explained:

"We must accept every child of high-school age. We cannot be selective, and so we must be able to offer a programme for every child. Otherwise, they will leave the town and go elsewhere for their high-school study, or else drop out of school altogether."

The need to provide for every educational trend — scientific and humanist, vocational and technical, has made the comprehensive high school in the development town a very expensive venture. Large teaching staffs are required (an average of two and a half posts for every class), and most of the schools are trying to set up electronics laboratories to keep up with the growing demand in this field. Even girls now tend to study electronics and draughtsmanship instead of the traditional home economics and secretarial subjects, although I was told that they do not seem to be interested in metalwork and mechanics.

At first it was feared that the comprehensive school would destroy vocational education because of the assumed higher status of the academic trend. In fact, the

contrary has been the case. As one of the Beersheba principals pointed out recently, "The comprehensive school has actually raised the level of vocational education. Seventy per cent of the students in the comprehensive schools are in the vocational trend, and they are not the poor ones..." Good students, it seems, are less hesitant about going into the vocational stream now that they learn on the same premises as other pupils and share many activities with them.

For Mr. Ayon, these common activities are the most significant aspects of the comprehensive school. "Last night," he told me in his busy office the morning I visited Dimona, "the Drama Club staged 'Exit.' The performance was for everyone, sewing and carpentry students as well as biology and

Students relaxing in the playground of Dimona's Comprehensive High School.

humanities students. This is symbolic of what the comprehensive school can do. It can expose all students to activities which will help them develop as human beings. Each at his own level takes what he can from the exposure and, of course, anyone can participate in any club which interests him."

The comprehensive school in the development town has, as envisaged, done something towards integrating the different social, ethnic and intellectual groups. To further this integration, tutoring programmes in which better students help the weaker ones have been introduced, and in many schools there is a special director of social activities. But no one in the educational field claims that the process has been a major success. There are few examples of close friendships cutting across the barriers of background, al-

though their school contact does give children more appreciation of each other's "humanness."

Whatever the achievements of the comprehensive system in Israel, it must be admitted that it has not as yet dealt sufficiently with the educational divisions within the school. It has not dealt with the problem that a child entering high school is set into a rigid academic or vocational trend from which it is almost impossible for him to extricate himself. Not only can he not move from an academic trend to a vocational trend, he cannot even move from one vocational trend to another.

Dr. Helen Kittner, director of Hadassah (Israel) Education Services (comprising the Hadassah Community College and the Hadassah Seligberg-Brandels Comprehensive High School), has been running her own unique



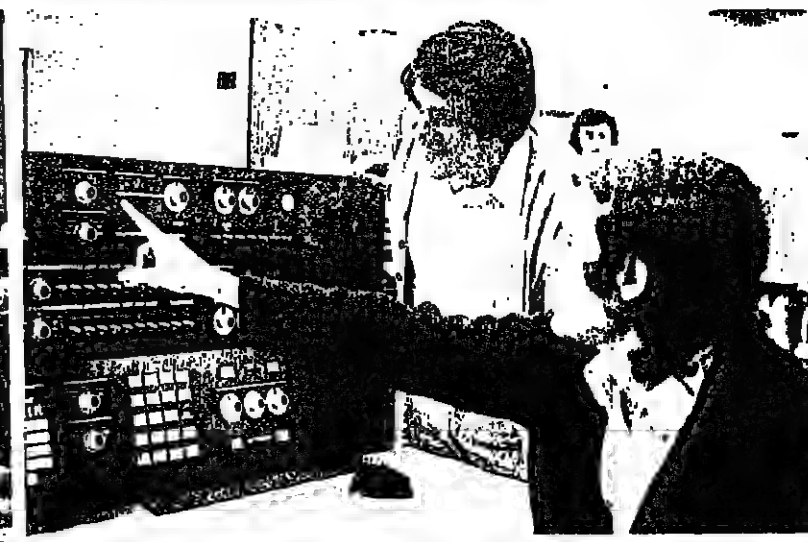
Centrepiece prepared by students of the Hadassah Seligberg-Brandels Comprehensive High School.

well as vocational courses, a required syllabus of general education, supplemented by a variety of specialized subjects. Fifty per cent of the students sit for Bagrut, either in full or in part. Dr. Kittner's vision of vocational education is radically different from the attitude to vocational training existing in the country today. For her, vocational education is not "second best" education but necessary for the development of every human being, and academic students should be given the opportunity of learning technical and vocational subjects. She feels that "vocational education is one of the best ways of developing the creative forces in a young person, of bringing mind and hand together."

But developments resulting from the 1968 reform in education are bringing the schools to a broader, less specialized vision of comprehensive education. Particularly, the junior high school, from the seventh through ninth grades, is becoming an exploratory period during which the student is exposed to many vocational and academic possibilities before he moves into a more specialized programme at the age of 15. Dr. Kittner would like to see the exploratory period extended, and believes that 18 should be the age for specializing, or "moving into a family of occupations."

Such a combined pre-vocational, pre-academic programme has begun in some, if not all, junior high schools. It is the comprehensive senior high school which still has to adopt a more flexible view and allow students to move from one trend to another. Zalman Aranne, the architect of the reform in Israeli education, thought that students should be allowed to move "from trend to trend and from level to level." Perhaps the time is not too far off when this will be possible. Although at the moment the boy who enters tenth grade in the carpentry division of the vocational trend must stay there for three years, the new Bagrut that is being planned will allow students to take tests from different vocational and academic areas, and on different levels. This means, as a corollary, that students will be allowed to take courses in both academic and vocational trends. This should eventually replace the rigid tracking system that now exists.

It is to be hoped that, in the senior high school with the establishment of a new system of tests and courses in the next couple of years, the comprehensive high school will become not only an organizational form — important as this is socially — but a means of creating more comprehensive human beings.



At work in the Computer Technology Department of the Hadassah Community College.

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Dr. Helen Kittner, director of Hadassah (Israel) Education Services (comprising the Hadassah Community College and the Hadassah Seligberg-Brandels Comprehensive High School), has been running her own unique

general high school programme as just a by-product. The values

of patience, the appreciation of striving for excellence, these are the real fruits of a vocational education.

"Young people enjoy developing their technical and craft skills. It is only the social stigma associated with it that leads them away from such training," Dr. Kittner maintains.

THE GOAL THAT the Ministry of Education sets for itself, that a vocational student should come out of high school with a trade in hand, is perhaps necessary for the student who must go to work directly after the army and cannot afford further education.

But developments resulting from the 1968 reform in education are bringing the schools to a broader, less specialized vision of comprehensive education. Particularly, the junior high school, from the seventh through ninth grades, is becoming an exploratory period during which the student is exposed to many vocational and academic possibilities before he moves into a more specialized programme at the age of 15. Dr. Kittner would like to see the exploratory period extended, and believes that 18 should be the age for specializing, or "moving into a family of occupations."

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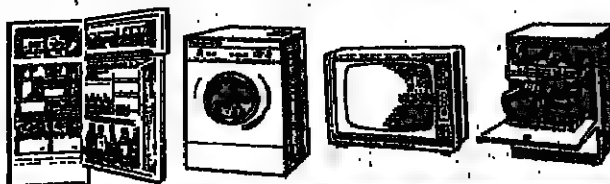
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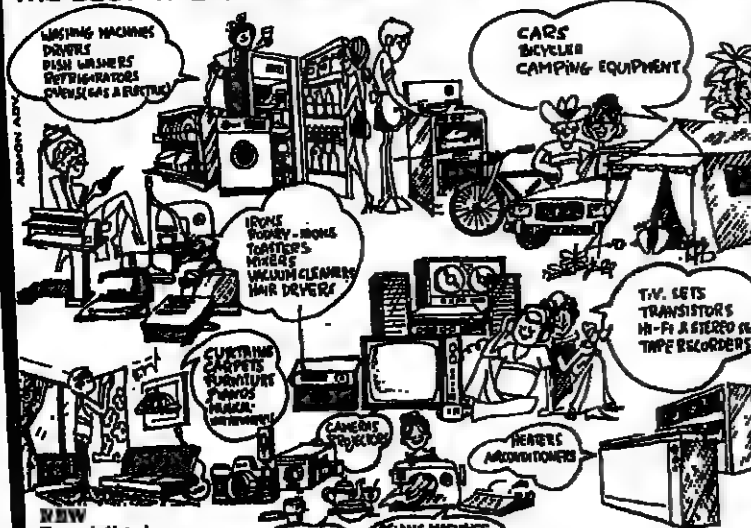
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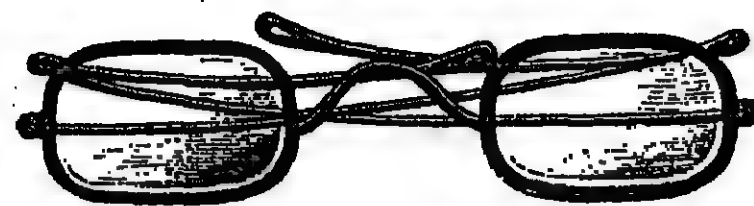
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ONE OF our friends, admittedly rather a small one, has a tub which fits on me as if it had been built round me. There is none of that reclining and allowing constructive thoughts to flow freely through the imagination which is ours. In fact, having ceased myself with difficulty into its narrow mould, I am in considerable doubt as to whether I shall ever get out again. The process is something like easing a cork out of a bottle. Not with a pop like a champagne cork but more like the

times, become adept at making do with very small quantities of water, limited to as much as can be carried from the kitchen to the bathroom. Many people have told me how, in emergencies, they managed on a litre a day for all purposes and I see that as good soaping. Followed by sponge-bath from a basin leaved enough hot water and a nylon blouse. The prospect of winter is what bothers me. Not so much keeping clean. That, I see, can be managed with an effort; but that I shall have no place to think

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I.B.S.O.'s fresh approach

ISRAEL'S SYMPHONY Orchestra Number Two is in a much easier position as far as programming is concerned than the Israel Philharmonic. Although box office takings are probably received gladly at Broadcasting House, this money is not a decisive factor in planning the season. So, every year the people responsible for the symphony orchestra embark on new experiments, showing a healthy awareness of the constant need for a fresh approach to the programme requirements of a new public. The aim for the coming season — the IBSO's 38th — is to reach wider and more varied circles of listeners, and in order to achieve it, three different subscriptions are being offered. No. 1 is "Old and New"; No. 2 presents "Portrait of a Composer"; and No. 3 stresses "Popular Classics." Each series contains nine concerts, and subscribers get the tenth — a Beethoven Marathon — free.

In the first series, the "old" goes back to Perotin, the French composer at Notre Dame in Paris around 1200, Gabrieli and Rossi; the "new" includes Shostakovich, Schoenberg (very little) and Lukas Foss. The portraits present Mahler ("Lied von der Erde"), De Falla ("Don Pedro's Puppet Show") and "Nights in the Gardens of Spain"; Haydn (London — 1790); Dvorak (Cello Con-

certo, Symphony No. 8), Liszt ("Faust" Symphony and Second Piano Concerto); Mendelssohn (Piano Concerto and the full music to "Midsummer Night's Dream"); Berlioz ("Harold in Italy" and Symphonie Fantastique); Brahms (Second Piano Concerto and Second Symphony); Prokofiev (Classical Symphony, Cello Rhapsody and "Romeo and Juliet" ballet music).

For the second year Lukas Foss will be chief conductor and musical adviser. Israelis occupying the rostrum will be Mendi Rodan, Noam Sheriff, Yuri Aronovich, Stanley Sperber, Avi Ostrovsky, Moshe Atzmon, Elyahu Inbal, Gary Bertini, George Singer and Yuval Zilouk. The guests will be Enrique Garcia Asensio, conductor of the Madrid Philharmonic, Eleazar de Carvalho from Brazil, and the Swedish conductor Anders Jansen.

A galaxy of soloists too numerous to list here, but evenly distributed among pianists, violinists, cellists and singers, will present works from the standard repertoire as well as lesser-known compositions. The season's programme really looks most stimulating in its variety and promises a great deal of pleasure and interest for every type of listener.

Three special programmes will be presented: Rossini's "Mose," directed by Gary Bertini, with

the Berlin Konzertchor in January; Verdi's Requiem with Elyahu Inbal conducting and the Choir of Strasbourg Cathedral in April; and a performance of Mozart's Requiem by the same combination at the Ein Gev Passover Festival. There will be five live broadcasts from the YMCA Auditorium in Jerusalem, with invited audiences only. In these, subscribers will have preference.

STRANGELY enough, among all the great, medium and small works to be performed, there are only three to which are appended, in small print the words: Israeli piece. This denotes the three works selected from entries for the six types of composition commissioned by Israel Broadcasting in honour of the 25th Anniversary and which were yet not known when the programmes went to the printers. Other Israeli works do not figure at all in the 30 concerts.

A most interesting group is coming to Israel on a short visit and will perform at Ein Karem (on Sunday) and at Acre (the following Saturday): Lelf Strand's Chamber Choir, consisting of 31 singers. Half of them study music at the Stockholm Royal Music Academy, the other half are all very competent singers working in other fields. The choir, which was founded in 1955, always per-

forms, together with jazz and pop-musicians popular arrangements of ballads, texts from the Bible and sacred songs. Sometimes the musicians accompany the choir, and sometimes the choir forms a sound background to the improvisations of the musicians.

The Swedish Blue Tunes, as the group calls itself, promises to be a refreshing musical experience.

YAACOV GILBOA's "Fourteen Epigrams for Oscar Wilde" had its world premiere during the International Music Week held in Reykjavik, Iceland, during the month of June. It was performed by Ursula Mayer-Kelnach, contralto, Vera Lengyel, piano (pre-recorded tape), and the Icelandic pianist Halldor Haraldsson. The composer, who also represented the League of Composers in Israel, invited the International Society for Contemporary Music to hold the 1975 International Music Week in Israel.

Radio for music lovers

TODAY: 08.05: Haydn: Divertimento; Copland: Harpichord Suite; Kuhlau: Duo for Flute; Mozart: Oboe Quartet. 09.05: Handel: "Water Music" (Bunil-Hiklu); Beethoven: Symphony No. 3 (Hiklu); Beethoven: Symphony No. 30 (Rodan); Reger: Mozart-Variazioni (Aharonovich); 5 p.m.: Gluck: "Orfeo ed Euridice" (Glyndebourne). MONDAY: 08.05: Brahms: Piano Quintet, op. 11; Rachmaninov: Suite No. 2 for Two Pianos; Schubert: Piano Quintet, op. 14. TUESDAY: 08.05: Grieg: Concerto; Beethoven: Cello Concerto (Du Prez); Mozart: Divertimento, K. 589, 1.05 p.m.; Weber: Symphony: "Festivals of Rome" (Duench); 6.05 p.m.: Dvorak: Waltzes, op. 54 (von Wrochem); Schostakovich: Arias; Beethoven: Arias (Chinitz). WEDNESDAY: 08.05: Handel: Concerto Grosso; Beethoven: 5 Village Dances; Beethoven: "Waltzes on shore"; Beethoven: Oboe Concerto; Campara: Minus Requiem, 3.45 p.m.; Bach: Cantata No. 81 (Heather Harper-Bertini); Purcell: "Dido's Lament"; Mozart: "Le Nozze di Figaro"; 1.05 p.m.: Bach: Violin Sonata in A (Heryng); Brahms: String Sextet (Menuchin). THURSDAY: 08.05: Musical delicacies. 09.05: Martinu: Missa. 10.05: Beethoven: Clarinet Trio (Eitlinger-Wiesel-Saltzman); Brahms: Clarinet Trio, 5.05 p.m.; Faganini: Caprice No. 13; Tartini: Sonata in A; Bach: Partita No. 2 (Michal). FRIDAY: 08.05: Smetana: "Vltava"; Tchaikovsky: Concerto; Mendelssohn: Symphony No. 4 (Toscanini); 09.05: Mozart: Piano Concerto No. 1 (Sorkin-Sell); 10.05: Beethoven: Overture "Leonore" No. 3 (Beethoven); Katsalovsky: Violin Concerto (D. Oistrakh); Janacek: Sinfonietta (Cello). SATURDAY: 08.05: Folk songs in classical music (Anthology), until 11 a.m. 10.05: "Israeli Music" — What? Why? How? 1.05 p.m.: (Heron) Haydn: Symphony No. 93 (Shapira); Chopin: Polonaise brillante (Havitz-Rodan); Orff: "Carmina Burana" (Rodan); 1.05 p.m.: Alan Mandell plays Charles Ives. 11.05 p.m.: Bach: Well-tempered Clavier. SUNDAY: 08.05: Fauré: Fantaisie; 09.05: Ballet Music by Luigini; Satie: Delibes. 10.05: Contrasts: Beethoven: Variations, Jenken, Ellington, Handel, etc. 1.10 p.m.: Band Music; 1.10 p.m.: (repeated): Bach: Cantata No. 81; Orgad: "Second Watch"; Bisset: "L'Arioso"; 2.30 p.m.: Muzer: Fantasy; K. 588 (Eden-Tamir); Sorocanu, K. 588. 11.05 p.m.: Frydor Shalpin.

TORA AND FLORA/L.I. Rabinowitz

The protective hedge

Portion of the Week: Pinchas, Num. 25, 10-30, 1. The verses discussed is 27.1.

THE REMARKABLE caperberry, about which I have written on more than one occasion in the past, is known by a large number of names in the Mishnah and Talmud, tsela, tamarot, kapparis, nitzepeh and aviyonah. But it is only by the last name that it is mentioned in the Bible, if at all. The word appears in Ecclesiastes 12.5 in the moving passage which metaphorically describes the gradual onset of old age until finally "the pitcher is broken at the fountain and the wheel falleth shattered into the pit. And the dust returneth to the earth as it was." It includes the phrase "the aviyonah shall fail." The word is translated in most versions as "desire" but modern scholars tend to regard it as meaning the caperberry, the reference being to the jaded appetite which is not roused even by the piquant taste of this condiment.

However, the distinguished Biblical and Talmudic botanist, Prof. J. Feliks, maintains that the name Zelaphend, the father of five daughters but no sons who is mentioned in today's portion, is composed of "tsela" and "had" and that it means "sharp caper." The "sharpness" presumably refers either to its taste or to the wicked curved thorns which are one of its characteristics, as those who pick the buds and fruit to make the condiment, know to their cost.

The caperberry is mentioned in

a moral story told in the Midrash. "It happened that a saintly man took a walk in his vineyard on the Sabbath and noticed that there was a breach in the hedge surrounding it and the thought came into his mind that he would have to repair it. But then he said to himself, I shall not do it, since I profaned the Sabbath by merely thinking about doing a manual task. What did the Blessed Holy One do? He saw to it that a caper-bush should take root in the gap and it served as a hedge, and he had a livelihood from it for the rest of his life." (Vayikra Rabba 34. end).

The first part of this last sentence is perfectly comprehensible. The caper bush takes root and flourishes in any and every place, along the roadside, in nooks and crannies in the wall, on roofs of houses. Its vicious thorns make it an admirable hedge, but that it should be a source of economic livelihood "for the rest of one's life" is difficult to understand. (A few years ago a manufacturer of capers in Jerusalem used to give youngsters two for a kilogram of the buds. My own experience is that represents about 2,000 buds, and whether there has been a rise in the cost and the spiralling of prices I do not know.) The answer however appears to me to be quite simple. The "it" in this sentence is not the caper, but the vineyard. The caper-bush acted as an effective protective hedge and ensured that the vineyard would not be ruined by trespassers.

by trespassers.

THEATRE/Mendel Kohansky

'CHARACTERS'



Ruth Segal and Ilan Toren. (Sadeh)

DIFFICULT PEOPLE by Yosef Bar-Yosef, Stage 2 of the Haifa Municipal Theatre. Directed by Tom Levy, set by Amir Gurewitz, music by Alex Kazan, lighting by Yehiel Orgal.

IN YOSEF BAR-YOSEF'S *Difficult People*, the characters say all sorts of strange things, perform all manner of strange acts, because they are "characters," and as such are not bound by motivation, common sense or logic. Some of it gets laughs — who wouldn't laugh when a man appears wearing a headress made of a wet rag and slices of potatoes, a cure for a headache? Especially if he is a burly, middle-aged man played by Amnon Meskin. Some of his antics are less funny, as when he takes a snuff — taking snuff certainly makes a "character" out of a man — and sneezes into peoples' faces, repeating this feat a number of times. The author has also given him a slipped disc, so that he wears an odd contraption around his neck and walks in a funny way.

In his own words, Simon Gold has brought back to England from a trip to Israel two presents: a slipped disc for himself and a prospective husband for his spinster sister, Rachel. The bridegroom is a prize specimen, just the kind of man someone would want his sister to marry. Not only is he a pauper without a trade to speak of (he has unsuccessfully tried being a plumber, a watchmaker, a government clerk), a crude, ill-mannered ass, an insufferable *nidnik* whose first wife ran out on him to save her life; but he has also spent some time in an insane asylum, and though he was released from there with a certificate of good health, he still, by his own admission is not completely better.

Thus the bridegroom is more than a "character." As an alumnus of a mental ward he has even more freedom to behave on the stage in an inexplicable way. He puts on, for instance, a demonstration of a soccer game, jumping all over the place, executing flying tackles — in order to illustrate a point in a pointless story from his childhood. He also switches from mood to mood at will, changing his mind about marrying the girl several times within an hour's playing time.

While the brother, the sister and the bridegroom from Jerusalem are part of the story, a fourth character in the play has nothing else to do but be a "character." He is the girl's eld-

erly landlord, a former anarchist whose hobbies are repairing shoes and playing the horn. At crucial moments he bursts into the girl's room carrying a pair of her shoes he has just mended, or starts playing the instrument backstage. He also speaks in a strange and incomprehensible way.

The only person in the play who is not a "character" — i.e. whom the author allows to behave naturally — is Rachel. A 44-year-old spinster, she has a history of unhappy love affairs in which she let herself be exploited by man after man. She lived with a medical student and supported him until he got his diploma and left her, whereupon she took up with another medical student, with the same result. She is also exploited by her brother, who makes her do his laundry and lend him money, and meddles in her life. Rachel is a born loser and victim, and her life has been so pathetic that we can believe it when she is ready to marry a man from whom any other woman would run a mile.

THE PROGRAMME of "Difficult People" contains an interview with the author in which he is asked: "To what degree does your play express a fatalistic point of view? Is it a pessimistic play?" To which he replies: "It seems to me that there is no fatalism here. The characters have a choice, yes or no. One of their most difficult problems is what to choose. And they do choose: it isn't always clear whether for good or for bad, but the other choice always exists. One can, of course, argue that the choice was predetermined and known in advance. But if it is so, then everything is fatalistic. So if the play isn't fatalistic, it doesn't mean that it is optimistic. Sometimes choice, and even the right choice, has a pessimistic meaning. And if the play is pessimistic — it isn't cheaply or easily so. We are dealing here with difficult people for whom life is complex and confused."

As far as I am concerned this is gibberish pretending to be philosophical depth. I have quoted it at length because it is characteristic of the way the play is written. "Difficult People" is full of that kind of musing. Which is a pity, because there is a nucleus of material out of which a reasonable play could have been made, had not Yosef Bar-Yosef tried so hard to hint at meanings which are not there, at mystical allusions in Simon's cryptic utterances about Jews in Jerusalem and in England, at deep truths expressed in the blabberings of the old anarchist.

It is also a pity that, for his directorial debut, Tom Levy was given the impossible task of staging a play which should never have been staged. It is even more of a pity that he took it all seriously, especially the crude humour of the text, and that he allowed the actors, particularly Amnon Meskin, to create caricatures instead of trying to be people. Compared with Meskin's gross exaggerations as Simon, Ilan Toren's antics in the portrait of the would-be bridegroom, and Isadore Herskowitz' broad swishes from mood to mood at will, changing his mind about marrying the girl several times within an hour's playing time, the rest of them, Ruth Segal manages to appear sincere and to give depth to her shallow part, creating a real suffering, proud, compassionate human being out of very little. It is a remarkable achievement.

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מכאן אל תפסיק

One of the gaps was very curious. On the volleyball court in Yad Eliyahu, Israel won its second

Five planes and nine pilots

The radio line-up of the generals, which included, Aharon Remez and Dan Tolkovsky — Air Force Chiefs in that order — was timed to coincide with Air Force Day. For some odd reason, the IAF didn't exist officially until the middle of June, 1948. It was just another extension of the Israel Defence Force and an ironic one at that, based on a handful of Palestinian who had served in the Royal Air Force, and some graduates of flying courses held by the Pa-

It is unfair, I realize, to blame all these shortcomings on the television teams, since I know that the Maccabiah arrangements for journalists were appalling, and that the organization was often slapdash and amateurish. These administrative defects must have made the work of Dan Shilon and his team very difficult — often they weren't told who was running, or why some candidate had not appeared in his lane. Still, being Israelis, they should have

a nasal twang and off his piece about who was going to get what at a wholesale graduation ceremony for garage chiefs some time this month. The original title of the half-hour had tricked us into believing that we would receive some enlightenment on how to run garages more cheaply and efficiently. Instead, we were regaled with a carefully written, baldly delivered series of scholastic essays that didn't mean a thing to anyone except perhaps the Productivity Institute itself.

Jordan has alienated hundreds of thousands of faithful viewers by going onto summer time at our expense. We are all now reading for the last hour of the day, just as we had to during the strikes. I hope this nuisance will soon end. I append the Jordan programme schedule, kindly sent to me by Mrs. Eisenstadt, of Jerusalem.

daily: 7.30 News in Hebrew; 9.00 News in English

SUNDAY: 4.30 Les grandes batailles. 5.50 Daktari. 6.40 Drama/Love Story. 7.45 Documentary. 8.30 Nancy. 9.15 Mod Squad.

MONDAY: 5.15 The Funky Phantom. 5.40 Peyton Place. 6.30 The Jackie Gleason Show. 7.45 Allo Gae (silent). 8.30 Twilight Zone. 9.15 Mystery Movie (Macmillan & Wife; Colombo; McCloud; Cutter).

TUESDAY: 5.15 Cartoons. 5.45 Educational. 6.00 Beverly Hills. 6.30 French. 8.30 The Adventurer. 9.15 Marcus Welby MD.

WEDNESDAY: 5.15 The Flintstones. 5.40 Peyton Place. 6.50 The Spits of Poynton. 8.30 Nanou (French). 9.15 Kronide.

THURSDAY: 6.00 Nanny & the Professor. 8.30 Owen Marshall. 7.45 Music. 9.50 Film.

FRIDAY: 4.15 Star Soccer. 5.50 The Wild Wild West. 6.40 Documentary. 8.30 Les Globetrotters (French). 9.15 The Bold One.

SATURDAY: 5.30 The Jackson Five. 5.40 Peyton Place. 6.30 Inventions. 6.45 Variety Show. 7.45 Science report. 8.30 Call of the Week. 9.15 Film.

FRIDAY
 3.00 The Partridge Family. 3.25 Eroy
 Sabbath Programme. 5.05 Bialik Songs.
 5.10 Weekly Magazine. 9.00 Bialik: auto-
 Review. 7.30 News and current affairs
EDUCATIONAL: 3.30 English 5, 5.4
 Geometry 5-6, 4.07 Mission Possible with
 Tuvi Zafir. 4.23 English 7, 4.40 25 year
 of Statehood. 5.00 Lo Shi.

TUESDAY
5.30 News Headlines. 5.32 Service Broadcast. 5.42 Hastytown Story. 5.55 Sports for youth. 6.15 35 years ago this week (reprint). 8.00 Classroom — Documentary.

SATURDAY

6.00 Mammoth, 6.30 Mabat, 9.00 Incredible.
9.30 Mabat Sport, 10.00 News, ARAH! 10.30
6.00 News Magazine, 10.30 Messages to
relatives and friends, 6.30 Innovations
and Inventions, 6.45 Drama, 7.30 News.

SUNDAY

5.30 News Headlines. 5.35 The Brady Bunch. 6.00 Ot-Ot-Of. 6.00 Julia. 6.30 Rabbit. 6.55 8 years ago this week. 7.00 The World's Most Dangerous Man. 7.30 All Out. 10.40 News. ARABIC. 11.30 News Headlines. 11.35 The Forest Rangers. 1.00 Tangle. 1.30 The Weekly Magazine. EDUCATIONAL. 3.30 Voyage to the Sea (Fgm). 5.30 Stars. 6.00 Legend. 6.30 Enigma. 6.40 Story. 6-7.

WEDNESDAY

5.30 News Headlines. 5.35 Cartoons. 6.00 Songs. 6.02 Bibbi. 6.30 K'l'm. 6.50 Mocha. 9.00 "Wonderful Life" with Cliff Huxford. 9.30 The Shadow. 10.30 News. ARABIC. 11.30 News Headlines. 11.35 World War I. 1.00 Poetry. 1.05 This Is My Country. 1.30 The World of the Future. 2.00 News and current affairs. EDUCATIONAL. 3.30 Amateur and Professional Sports. 4.00 The World of the Future. 4.30 Science. 7.30-8. 3.05 Techno. 10.07.

MONDAY
 5:30 News Headlines 4.30 Program 6.40
 "There Is Music and There Is Music"
 6.50 Youth Magazine 7.30 Market 7.50
 8.00 News Headlines 8.30 Program 9.00
 Arne Hildyahu, Elisavira, Michael
 Tamar, Zilfion, Albert Cohen, Yosef
 Kanner, Avram, Moshe, 9.30
 10.00 "Circles at the Circus"
 Entertainment from abroad 11.00 News
 11.30 "The Circle of the Circle" 11.50
 12.00 "The Circle of the Circle" 12.30
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"All right. For a \$3,000 accident insurance I can offer you half an hour's parking."

"Then I'd rather leave my car here and buy a new one."

"As you like. You wouldn't like the first."

"Are you leaving, mister?"
"Am I leaving?" He could hardly believe his ears. "For two years, mister, I have waited for this place, and I grabbed it only last fall, when the hurricane swept away all the cars that were parked here... and I notice that his

Only then did I notice that his car was covered with two inches of dust, as were all the other cars I could see. I asked the American where, then, I could park my car.

"God knows." He scratched his head. "They say that in Texas there still are a few empty parking places left. Don't forget, the oil."

minutes that every year we get more cars, and every year our cities have less parking space than ten inches. According to the latest Gallup poll, 83 per cent of the population consider the lack of parking space the United States' most burning problem, while only one-third are worried about atomic warfare.

With that, the American pulled his scooter out of his car and hopped on it. I asked him why he didn't look his car? "What for? No one steals cars hereabouts. Where could they go?"

MY TOOTH drove me on. Cars at the curb were more plentiful than sand in the sea. And where there was no car, a sign read, "No parking from July to June."

On "No parking from 12-5 and 6-12." Or there was a big fire hydrant which one may not even approach within hailing distance because of the fire hydrant.

On the edge of the city I saw a sign saying "Parking limited for one and a half hour on August 7, 1978 between 4 and 6 hours." Well, I had to admit that he was right. Only the luxury of a car afforded the luxury of private parking in the big World.

EASY PUZZLE

ACROSS	DOWN	1	2	3	4	5	6	7	8
1 Couples (4)	1 Knives (4)	1	2	3	4	5	6	7	8
2 Funful compounds (4)	2 Oppose (4)	9	10	11	12	13	14	15	16
3 Deserving (7)	3 Took a seat (3)	10	11	12	13	14	15	16	17
4 Delombers (4)	4 Bury (4)	11	12	13	14	15	16	17	18
5 Furious (4)	5 Half suppressed laugh (7)	12	13	14	15	16	17	18	19
6 Colour (5)	6 Monster (4)	13	14	15	16	17	18	19	20
7 Flourish (7)	7 Collect (4)	14	15	16	17	18	19	20	21
8 Place (3)	8 Wallops (4)	15	16	17	18	19	20	21	22
9 Departed (4)	9 Material (4)	16	17	18	19	20	21	22	23
10 Middle (5)	10 Frequently (4)	17	18	19	20	21	22	23	24
11 Guide (4)	11 Look fixedly (4)	18	19	20	21	22	23	24	25
12 Periods of time (4)	12 School periods (4)	19	20	21	22	23	24	25	26
13 Edge of a bat (4)	13 Stop (4)	20	21	22	23	24	25	26	27
14 Female bird (3)	14 Make looser (7)	21	22	23	24	25	26	27	28
15 Puttle (7)	15 Annoy (4)	22	23	24	25	26	27	28	29
16 Sharp (5)	16 Point in dispute (6)	23	24	25	26	27	28	29	30
17 Part of a plant (5)	17 Gaze (4)	24	25	26	27	28	29	30	31
18 Rather fast (3)	18 Extremes (4)	25	26	27	28	29	30	31	32
19 Ordinal number (7)	19 And (4)	26	27	28	29	30	31	32	33
20 Criminal burning (7)	20 Pig anologue (3)	27	28	29	30	31	32	33	34
21 Baker's material (4)		28	29	30	31	32	33	34	35

<p>Wednesday's Easy solution</p> <p>ACROSS—3, Apple, 8, Ploia 10, Mitre, 11, Bar, 14, Opea, 15 Haricot, 16, Kevade, 18, Pan, 19, Solevent, 21, Panama, 22, Har, 23, 24, Dine, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800,</p>
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WAS it just luck... or...? At any rate it was at the Confinio Mixed Pair Tournament in Hialeah last week that this deal occurred.

I forced with 3 ♠. South bid 5 ♠.
 Can you blame her? I thought that
 she sure had to have very good
 hearts for his jump in clubs. So
 I could do no less than bid 6 ♣.
 We had only 27 high card points
 but oh what distribution!

Some players in the West seat would have made the seemingly good lead of ♠ 4, but this would have given the game away as far as trumps were concerned. But with the bidding as it was West was constrained to lead a heart. Mrs. Strauss eyed with satisfaction the seemingly proven disease of the

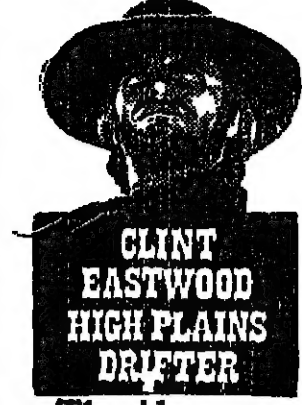
[illegible]

Tel Aviv Cinemas

Commencing Saturday, July 21, at 7.10 p.m. and 9.30 p.m.
Weekdays at 4.30, 7.15, 9.30 p.m.
See times of performance of individual cinemas

ALLENBY Tel. 57520

2nd week



CLINT EASTWOOD
HIGH PLAINS
DRIFTER
They'd never forget the day he drifted into town.

Eastmancolor
4.30, 7.15, 9.30

BEN YEHUDA Tel. 228409

4th week

Docameron 69



YEHOAN GAON
DAVID TOMLINSON
KAZABLAN
Eastmancolor Panavision

OHEN Tel. 282288

4th week

WALT DISNEY
Productions



ANGELA LANSDOWN
DAVID TOMLINSON
4.30, 7.15, 9.30

DEKEL Tel. 414114/5

2nd week

Walt Disney Production



7.15, 9.30, 9.50, 7.30

DRIVE-IN CINEMA

Tel. 77177

First Show 7.15



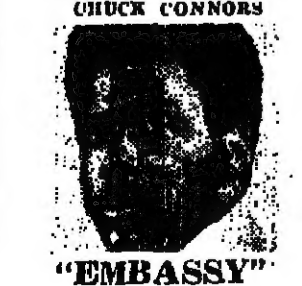
JACK WILD
"The Pied Piper"

Second Show 9.30

RICHARD BAUNTHRE

"SHARP"

CHUCK CONNORS



"EMBASSY"

Midnight Show

"LOVE IS A MANY SPOONFUL THING"

Color by Deluxe

4.30, 7.15, 9.30

Color by Deluxe

4.30, 7.15, 9.30

Color by Deluxe

4.30, 7.15, 9.30

Color by Deluxe

4.30, 7.15, 9.30

Color by Deluxe

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Color by Deluxe

4.30, 7.15, 9.30

Jerusalem Cinemas

Commencing Saturday, July 21, at 7.00 p.m. and 9.00 p.m.
Weekdays: 4.00, 7.00 and 9.00 p.m.

ARNON Tel. 224820

After a great success of 8 weeks in Tel Aviv

4th week

NIGHT AT THE OPERA

THE MARK BROTHERS

The most amusing comedy

5th week

GAT Tel. 287888

5th week

CHARLIE CHAPLIN'S MODERN

4.30, 7.15, 9.30

A "Forum Film"

TIMES

4.30, 7.15, 9.30

A "Forum Film"

GORDON Tel. 244575

8th week

LE GRAND BLOND AVEC UNE CHAUSSURE NOIRE

YEHOAN GAON

DAVID TOMLINSON

4.30, 7.15, 9.30

OHEN Tel. 282288

4th week

WALT DISNEY

Productions

Bedknobs and Broomsticks

ANGELA LANSDOWN

DAVID TOMLINSON

4.30, 7.15, 9.30

DEKEL Tel. 414114/5

2nd week

Walt Disney Production

Superstar Goofy

7.15, 9.30, 9.50, 7.30

DRIVE-IN CINEMA

Tel. 77177

First Show 7.15

The Pied Piper

Jack Wild

The Pied Piper

Second Show 9.30

Richard Baunthre

Sharp

Chuck Connors

Embassy

Midnight Show

Love is a many spoonful thing

Color by Deluxe

4.30, 7.15, 9.30

Color by Deluxe

4.30, 7.15, 9.30

Color by Deluxe

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Haifa Cinemas

Commencing Saturday, July 21, at 7.00 p.m. and 9.00 p.m.
Daily at 7.00 and 9.00 p.m. Matinee at 4.00 p.m.

AMPHITHEATRE Tel. 664018

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with SUZY KENDALL

FRANK FINLAY

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DAVID TOMLINSON

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OHEN Tel. 282288

4th week

WALT DISNEY

Productions

Bedknobs and Broomsticks

ANGELA LANSDOWN

DAVID TOMLINSON

4.30, 7.15, 9.30

DEKEL Tel. 414114/5

2nd week

Walt Disney Production

Superstar Goofy

7.15, 9.30, 9.50, 7.30

DRIVE-IN CINEMA

Tel. 77177

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The Pied Piper

Jack Wild

The Pied Piper

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Everything You

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The lovely Bill in a film

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